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Prof. Harnam Singh Shan
M. A. (Pb.) & (Lpz.)

2 Ogla

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CHANDIGARH.
2/012

3 Batu = Lima. 4. Batu.

5 Chillai - Indian corn.

6 Phūphra.

Pupsi

7. Kaki = mankind of stem.

8. Bhuth - a fetich.

9. Kuth - kuthi

10. Kanagmi -

STUDIES IN

NORTHERN HIMALAYAN

DIALECTS

by

Rev. T. Graham Bailey

1854

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tendency to speak the language of the people among whom they dwell we must go to the hills if we wish to study their dialect in its purity. Gujars in the hills, however widely separated, all seem to speak the same dialect.

Sāsī is spoken in the plains, but it seemed advisable to print here the Sāsī Glossaries. They are of great philological interest, as indeed are all secret vocabularies. There are many such vocabularies in the Panjāb, some of them frankly criminal, but it is not easy to get any knowledge of them. The tribes who speak them are often migratory, and in any case it is difficult to attain to such terms of intimacy with them as will induce any of their members to impart the secret of their speech. That friendship with them will ultimately lead to the breaking down of the barrier of concealment one may readily believe. As a case in point I may mention that for two or three years I have known a tribe of monkey-trainers, conjurers and bear-dancers (Qalandar and Madāri). Quite recently they have laid aside their reserve and initiated me into their language and rites and customs.

The hill dialects, twenty-four in all, give a somewhat comprehensive view of the speech of the Himalayas from the south of Simla to beyond Murree. Three of them, with two sub-dialects, belong to the Simla States region, four to the Kuḷū sub-division of Kāngṛā, one with two sub-dialects to Maṇḍī State, two to Kāngṛā proper, one of these, Gādī or Bharmauṛī, being extensively spoken also in Camba, four belong to Camba State (excluding Bharmauṛī just mentioned), eight to Jammū State (including Punchī), and, lastly, two to the country round about the hill station of Murree.

It should be noted that *Sirāji* in Jammū State has no connection with *Sirāji* in Kuḷū. The word *Sirāj* means simply *hill*, and *Sirāji* means *belonging to the hills* or *hilly*. The Jammū Sirāji might be called, *Ḍōḍēāḷi* or *Ḍōḍi* or *Ḍōḍā Sirāji* from Ḍōḍa, a large village in the Sirāj, the headquarters of a Nāib Taḥṣildār. It is picturesquely situated high up above the Chināb.

This work has been almost entirely pioneer work. I do not know that a grammar of any of these dialects has previously been published. In Cumēaḷī portions of the Bible have been printed (see Camba Introduction, p. vi); a Maṇḍēāḷi reading book lithographed in a form of the Ṭākrī character was issued some years ago. Dr. Jukes, the Medical Missionary in Kōṭ Gurū, tells me that a portion of the Book of Common Prayer was printed a considerable time ago in Kōṭ Gurūi. I have, however, failed to obtain a copy.

In the case of Kāngṛi and Gādi, I have contented myself with thoroughly revising the late Mr. O'Brien's notes, and adding to the

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grammar and vocabulary. I regret that the type of these two dialects is different from that of the rest.

It will be seen that all the dialects treated of in these pages are Aryan with the one exception of Camba Lahūlī. This dialect very closely resembles Manćāṭī, spoken further up the Cinab between the border of Camba and the junction of the Candra and Bhāga rivers. I sent the MS. proof of the grammar and vocabulary and prose specimen of Camba Lahūlī to Dr. Sten Konow of Christiania. He writes:—"I think that Lāhūlī is a characteristic Tibeto-Burman language, if you except the use of pronominal suffixes with verbs." Of this feature he says:—'It can be Aryan, but I think it more probable that it is to be explained by the supposition of an old Muṇḍā substratum.'

The greatest possible interest attaches to the linguistic process by which one language shades off into another. This process is illustrated very fully by the grammatical phenomena of the dialects under review. Several of the Jammū dialects show the steps between Kaśhmīrī and Panjābī, those between Camba and Simla show a number of Rājasthānī affinities. Various dialects show connections with Hindī, Urdū or Lahndā. In addition to all this there are gradual changes by which a dialect merges into the one geographically next to it. This is amply exemplified in the chain of dialects from Simla viâ Kulū or Mandī to the Bāraṭhāl Pass or Kishṭāwār. The whole subject is fascinatingly interesting.

I have endeavoured to make the representation of pronunciation rigidly accurate. This has entailed considerable labour. Only those who have tried to reproduce with absolute accuracy the nuances of pronunciation found in a language which has never been reduced to writing can understand what it means. In order to catch exactly the sounds produced by various speakers not only must one listen with unfailing care, but one must lay aside all prepossessions derived from a study of other dialects. It is dangerous to *infer* the pronunciation of a word in any new dialect. The value of the services of a literate speaker of a hill language is often lessened by his unconscious tendency to assimilate his words to some better-known literary form of speech.

A word or two must be said about the system of transliteration. In the Kāṅgṛī and Gādi dialects the system adopted by Mr. O'Brien was adhered to, and it was not possible later on to alter it. It is the common Hunterian system as found, for example, in Platts's Grammar. In the rest of the volume the practice of British Oriental Societies has been followed—*c* stands for the sound of *ch* in *child*, and the corresponding aspirate is represented by *ch*, a doubly curved line above a vowel is used for nasal *n*; *ṅ* represents the sound of *ng* in *singing*; *sh* and *zh*

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stand for *sh* in *shoot* and *z* in *azure*. In *zh* and *gh* the two letters are pronounced separately.

A few additional signs have been adopted: ĭ is the sound half way between *i* and *i*; *u* italicised in a word in ordinary print, or left in ordinary print in an italicised word is the sound half way between *u* and ū; *eu* under similar conditions stands for the shortened form of the *eu* in the French *douloureux*; *ai* under similar conditions is a shortened *aĭ*; *aŭ* in turn is a mixture of the English *a* in *man* and *ai* in *aisle*; ēu (under ordinary type conditions) is long *eu*, and *āŭ* represents two distinct vowels *a* and *u*.

It should be mentioned that the words *Kāçmīr* and *Kāçmīrī* have been transliterated as they are generally pronounced, *Kashmīr* and *Kashmīrī*.

Ḍhūṇḍi or Kairāli, found round about Murree and in the adjoining parts of the Hazāra district in the North West Frontier Province, is a dialect of Lahndā, a language spoken widely over the Western Panjāb and North West Frontier Province. To Lahndā also belong Tinauli, but poorly represented in these pages, and Punchi, the speech of probably at least 150,000, possibly 200,000, people in Punch State, which is subject to Jammū and Kashmir. Many of the summer inhabitants of Murree come from Punch, and a number of Punchi coolies were employed in connection with the Tibetan Expedition.

Four dialects are connected with Kashmīrī and deserve very close study. Kishṭawāṛi on the S.E. of Kashmir proper greatly resembles Kashmīrī; and Kashmīrī is well understood in Kishṭawār. Pŏgulī, south of the Bānihāl Pass, a few miles south of the head waters of the Jihlam River, is not intelligible to Kashmīris; nevertheless the resemblance between Kashmīrī and Pŏgulī is considerable. Further removed is Rāmbanī, which is contiguous to Pŏgulī on the south. When we come to Dōḍā Sirāji, which lies between Kishṭawāṛi on the east and Pŏgulī and Rāmbanī on the west, we are in doubt as to whether we should class it with Kashmīrī or connect it with the group of dialects next to the south which belong to the Ḍōgri or Panjābi system. On the whole it is better to consider it as belonging to Kashmīrī.

Bhadrawāhi, Bhaḷēsi and Curāhi form an interesting group and have much in common with each other. They are intermediate forms of speech bridging the gulf between Panjābi or Ḍōgri and the Kashmīrī system.

Curāhi gives place on the east to Paŋgwāḷi, a dialect which I greatly regret not having had opportunities of studying. Paŋgwāḷi is closely allied to Pāḍarī. (See III, p. 101). On the south Curāhi gives way to Camēāḷi and Bhaṭĕāḷi, the latter of which is a dialect of Ḍōgri. Dōgri itself, spoken by people in Jammū State, is one of the main dialects of Panjābi. Camēāḷi is replaced by Bharmauri or Gādi on the east, while

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south of Cambā State we have the Kāŋgṛī and Maṇḍēāḷi dialects, to the east of them the Kuḷū group, and to the south and south-west of them the dialects of the Simla States. It is in Caměaḷi and the Kuḷū and Simla dialects and also in Gujarī and the Sāsī dialect that we notice that interesting similarity to Rājasthānī which points to some very close historical connection in bygone centuries. We may hope that ere long philologists will be in a position to shed light on these ancient national and tribal movements.

Of the many linguistic tasks in the Panjāb which await accomplishment two appeal specially to me. One is the completion of the study of hill dialects in the province. Towards this end I have written notes, which are at present in manuscript, of about a dozen dialects and half a dozen sub-dialects, all in or near the Simla States, and hope, as opportunity offers, to go on working at others. The second task is the compilation of a Panjābī Dictionary to be supplementary to existing dictionaries of the language. This, however, is a task which will require the enthusiastic toil of many collaborators.

All philologists interested in the Panjāb will look forward with eager expectation to the appearance of the Panjāb volumes of the monumental Survey of the Languages of India being brought out by Dr. G. A. Grierson, C.I.E. When those appear the Panjāb will be linguistically a new country to us.

To Dr. Grierson and to Mr. H. A. Rose, C.S., I am under a deep debt of gratitude for their unfailing interest and encouragement in my work. Without their encouragement it would never have been undertaken.

In pioneer effort of this description one cannot hope to avoid mistakes. I shall be very grateful to anyone who will indicate to me any errors that may have occurred.

In conclusion, may I express the hope that those whose work or leisure gives them opportunities of coming in contact with unknown or little known forms of speech will not only use their opportunities for the study of such dialects as they may hear spoken, but will also minister to the advancement of philology by printing notes of the information obtained. Not a few Government officials and others have retired with valuable notes in their possession, notes which have never seen the light and are now lost beyond recall.

T. Grahame Bailey,

Wazirābād,

June 15th, 1906.

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ERRATA.

I.	P.	i,	line	20	*for* 'except' *read* 'leaving untouched'
	,,	,,	,,	21	delete 'with.'
	,,	,,	,,	,,	*for* 'Nahan' *read* 'Nāhan.'
	,,	ii	,,	17	,, 'ḍhillā' ,, 'ḍhillā.'
	,,	iii, omit last para., and see III, vi, 4th para.			
	,,	4,	line	16	*for* 'after' *read* 'before.'
	,,	5	,,	9	,, 'rirnā' ,, 'rīrnā.'
	,,	17	,,	19	,, 'chēōr' ,, 'chēōrī.'
	,,	18	,,	11	,, 'launū' ,, 'launū.'
	,,	19	,,	6	,, 'tharau' ,, 'thārau.'
II.	P.	ii,	line	12, 21	,, 'Dhar' ,, 'Dhr.'
	,,	10	,,	2	from foot *for* 'hattiwāḷē' *read* 'haṭṭīwāḷē.'
III.	P.	ii,	line	11	after h insert 'preceding an accented vowel'
	,,	,,	,,	14	,, 'appears' '(before an accented vowel).'
	,,	iii	,,	13	*for* 'right' *read* 'nearly.'
	,,	vi	,,	22	,, 'ē̄ū' *read* 'ēū.'
	,,	4	,,	26	,, 'kudha' *read* 'kudhā.'
	,,	8	,,	2	from foot *for* 'khāṇā' *read* 'khāṇā.'
	,,	,,	last	line	*for* 'banand' *read* 'baṇāṇā.'
	,,	10,	line	17	,, 'dhāi' *read* 'ḍhāī.'
	,,	11,	last	line	,, 'ou' *read* 'ou.'
	,,	17-26,	headings		,, 'Bhaṭṭiāṇī' *read* 'Bhaṭṭiāṇī.'
	,,	29,	line	6	from foot *for* 'kidhēū' *read* 'kidhēō.'
	,,	33,	,,	5	*for* 'Jammū' *read* 'Jammū.'
	,,	38-51,	headings		,, 'Lāhaulī' *read* 'Lāhuḷī.'
	,,	40,	line	12	,, 'down' *read* 'down.'
IV.	P.	9,	line	1	,, 'bēṭkī' *read* 'beṭkī.'
	,,	9	,,	13	,, 'bi' *read* 'bī.'
	,,	15	,,	1	,, 'KAṚĀLĪ' *read* 'KAIṚĀLĪ.'
	,,	33	,,	16	,, 'ghōrū' (2nd time) *read* 'ghōṛē.'
	,,	41	,,	11	,, 'hens' *read* 'maize.'

V. Introduction last two lines should read—'The fondness of Gaddīs for *ḵh* is the more remarkable in that nearly all hillmen find it difficult to say *ḵh* and can say only *kh*.'

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Studies in Northern Himalayan Dialects.

BY

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Wazīrābād, Panjāb.

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PREFATORY NOTE.

These Notes constitute an attempt to throw some light on the Northern Himalayan dialects, their connection with each other and their relation to other languages. They are framed throughout on the same model, a fact which will show more readily the agreement and difference of the dialects concerned. First comes Gujurī, and following it are eight dialects which are arranged roughly speaking in the order of their resemblance to Panjābī and unlikeness to Kashmīrī. Consequently we begin with Pahārī dialects from Hazāra and the Murree Hills and end with Kishṭawārī which is very like Kashmīrī. It need hardly be pointed out that in calling them 'dialects' I do not at all intend to prejudice the claim of some of them to be called 'languages.' Some of them are so widely different from the nearest recognised language as to be quite unintelligible to speakers of it. The following table gives the number of persons who in the Census of 1901 returned themselves as speaking the different dialects. Unfortunately most of the inhabitants of Punch returned themselves as speaking Panjābī, and Punchī is not represented. Similarly Dhūṇḍī or Kairālī is not specifically mentioned and only two speakers of Tināulī are returned. In reality Punchī is spoken by probably scores of thousands of persons and the other two dialects by considerable numbers. The number returned for Rāmbanī is obviously below the mark.

Gujurī, Panjab and N.W.F. Province 76,168 Jammū and Kashmir 126,849.

Sirājī 14,743; Kishṭawārī 12,078; Pōgulī 6,351; Pāḍarī 4,540; Rāmbanī 359.

As regards the system of Romanising hardly anything need be said. The system is that of the Asiatic Society of Bengal. It should be noted that the sound of *ch* in *child* is represented by 'c.' The aspirated 'c' being 'ch.' 'eu' is pronounced as in French, and ö and ü as in German. In sh and zh, the s and z are sounded separately from the h, whereas in sh and zh they are sounded as in 'shout' and the 'z' in azure or the French 'j.' The spelling is phonetic as far as possible; the Hindī ç and special Arabic letters such as ṭ and ṣ and others are unnecessary and are not used. Half vowels are represented by vowels written above the line. The fondness of Kashmīrī and languages connected with it for epenthesis makes the Romanising of vowels very difficult; in both this

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case and in that of half vowels, I have endeavoured to reduce rather than to increase the peculiar signs, and to Romanise in such a way as will most readily represent the sounds.

The dialects or languages under review are fair samples of the speech of the Himalayas from Western Hazāra to the East of Jammū State.

Students of Naipāli (the chief language of Nēpāl) will be interested to note a number of points of resemblance between it and Rāmbani, Pōguli, Kishṭawāṛi and even Sirāji. That there should be some connection between it and languages of the Panjābī type is perhaps less remarkable.

I am deeply indebted to Mr. H. A. Rose, I.C.S., Superintendent of Census Operations, Panjāb, for the great interest he has taken in these 'Studies' and for his kindness in having them printed.

T. Grahame Bailey.

Wazīrābād,
Dec. 6th, 1902.

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GUJURĪ.

Gujurī presents an interesting linguistic phenomenon. It is very closely allied to the Mēwārī dialect of Rājasthānī spoken in Mēwār in Rājpūtānā. I found Gujurs in Hazāra and Gujurs in the wilds of central Kashmīr speaking the same dialect, and yet Gujurs living in the plains of the Panjāb, as for example in Gujrāt district and Gujrānwāla district (to both of which they have given the name), speak Panjābī. By Panjābis the word 'Gujar' is pronounced 'Gujar.'

Gujurī as spoken by Gujurs in the Murree hills and the Galis near them.

Noun.	Masc. Sing.	Pl.
N.	bāpp, father	bāpp
G.	,, kō, (f. kī, pl. kā, kī)	bāppẽ kō, &c.
D.A.	,, nə	,, &c.
Loc.	,, mẽ or bice, in ; tāṛẽ up to,	,,
Abl.	,, tē	,,
Ag.	,, nē	,,

Nouns in	–ō, ī	Sing.	Plur.
N.	ghōṛ–ō,	horse	–ā
Obl.	–ā	,,	–ẽ
N.	ādmī,	man	ādmi
Obl.	,,	,,	ādmīẽ

Like *bāpp* are *ajjar*, flock ; *par*, stone.

Like *ghōṛō* are *ḍhākū*, hill, *tāyō*, father's elder brother, *patriyō* father's younger brother, *phuppō*, father's sister's husband, *māmō*, mother's brother, *māsṛō*, mother's sister's husband.

Feminine.

	Sing.		Pl.
N.	bakrī,	goat	bakrī
Obl.	,,	,,	–iẽ.

Note that *dhī*, daughter has *dhīẽ* in the Nom. Pl. otherwise fems. in –ī are declined like *bakrī*, e.g., *gaṭṭī*, stone, *bauhṭī*, bride.

In a consonant.

	Sing.		Pl.
N.	trīmṭ,	woman	trīmṭ –ẽ
Obl.	,,	,,	,, –ũ.

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So also *bẽhṇ*, sister and others ending in a consonant, e.g., *mhais*, buffalo, *bhẽḍ*, sheep, *kaccur*, mule; *gãĩ*, cow keeps *gã* in the plur.

The postposition *-kō*, takes *-kē* in the oblique sing, but in certain prepositional expressions has *-kē*, e.g., *kē nāl*, with; *kē wāstē*, for sake of, *kē uppur*, above: *-ō* indicates motion from, *dūrō*, from far.

Pronouns.		*Sing.*		
	1st *Pers.*	2nd	3rd	yō=this
N.	hũ	tõ	ō, ōh (f. wā)	yõ, (f. yā)
G.	mērō	tērō	uskō	iskō
D.A.	mana	tana	usnã	isnã
Ag.	mẽ	tẽ	usnē	isnē
		Plur.		
	ham	tam	wē	yē
	mhārō	thārō	unkō	inkō
	hamna	tamna	unhã na	inhã na
	hamnē	tamnē	unhẽ	inhẽ

kōn, who? obl. *kis*; *jō*, who, obl. *jis*; *kōī*, anyone, obl. *kisē*; *kēhṛō*, which?, *jēhṛō*, which, declined regularly.

kitnō, how much or many? *itnō*, so much or many, *jitnō*, how much or many, regular.

Adjectives.

Adjectives in *ō*, *caygō*, good, *mandō*, bad are declined like *ghōrō*, their feminine *caygī*, *mandī*, like *bakrī*, e.g., *ēklō*, alone, *khaṛō*, standing, *lammō*, long, *caprō*, broad, *sajrō*, fresh.

Adjectives ending in a consonant are not declined, *e.g.*, *bakh*, separate, *najōr*, ill.

Comparison. No special forms for compar. and superl. *caygō*, good; comp. better than this, *is tẽ caygō*; superl. best,=better than all *sārē tẽ cangō*. The comp. is sometimes rendered with *muc*, *muc caygō*=very good, *i.e.*, more good.

Numerals. Counting by scores is usual, *trē bī*, sixty; *panjã uppur trē bī*, 65, *panjã ghaṭ trē bī*, 55.

Verb.

Auxiliary.

Pres. I am, &c. hũ or hõũ; ai or hai; ai (hai); hã; ō (hō); aī (haĩ) or hẽ,

Past. I was. thō (f. thi) thō thō thã (f. thĩ) thā thā.

Conjugation of *mārnō*, beat.

Aorist. I may beat, I am beating, &c. mār *-ũ -ē -ē -ẽ -ō ē*

Fut. I shall beat. mār-*ũgo -ēgō -ēgō -ẽgā -ōga -ẽgā*

Imperat. beat. mār mārō

Cond. I should beat. mār *-tō* (f. *ti*) *-tō -tō -tā*, (f. *tī*) *-tā -tā*

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Pres. I am beating. mār–ū̃ hõ̃ũ̃ or hẽ̃; –ē hõẽ; –ē hõe; –ã̄ hõ̃ã̄; –ō hõō, –ẽ̄ hõẽ̄;

Impf. I was „ „ thō (f. thī); –ē thō; –ē thō; –ã̄ thā (f. thī̃); –ō thā; –ẽ̄ thā;

Past. I beat, &c., agentive form of pronoun with *mārē hṍē*, which agrees with the object. fem. *mārī* ai, pl. m. *mārēā hõẽ̄*, f. *mārī hẽ̃*.

Participles. pres. *mārtō*, past *mārē*, having beaten = *mārkē*.

Passive. pa. p. *mārē* (which is unchanged throughout) with various tenses of *jāuṇō*, go, *e.g.*, *mārē jāũgō*, I shall be beaten, *mārē gēā*, we, &c., were beaten.

Jauṇō. go.

Aorist. jāũ̃, &c., fut. jāũ̃gō, imp. jā.

Past. gē–ẽ̄ –ō –ũ̄ –ā –ā –ā

Parts. jāto, gēō, jākē.

With the exception of the tenses from the pa. p. the tenses are formed like *mārnō*. In intransitive verbs the 1st s. past. adds ˜ to the pa. p.; gẽ̄ō from gēō, *ṭurẽ̄ō* from *ṭurēō*, walk, *hārẽ̄ō* from *hārēō*, be tired.

In Gujurī the aorist is frequently used for the Pres.

The following common verbs have irregular pa. pp. *lāṇā̃*, take, *līyō*, *karnō*, do, *kīō*, *dēṇō*, give *ditto*, *auṇō*, come *āyō*, *hōṇā* become *hāō* or *hō*.

The Prodigal Son.

Ēkuṇ ādmi kā dō pūt thā, tẽ nikkā nē apṇā bāpp na kẽhō,
One man of two sons were and little by own father to was-said
ai bāji tērā māl kō mērō hissō ōh mana dē tẽ usnā apṇō
O father thy property of my part that to me give and by-him own
māl unhā bicc baṇḍ ditto, tẽ thōṛũ̃ dihāṛã̄ picchẽ nikkā
property them in dividing was-given, and few days after little
pūt nē sab kaṭṭho kar ditto, tẽ dūr milkh bicc cale gēō
son by all together making was given and far country in going went
tẽ us jā usnē apṇō māl lucpuṇ̃ mã̄ kharāb kar
and that place by him own property licentiousness in bad making
chuṛẽ̄ō; jis bẽḷā sārō kharc kar chuṛẽ̄ō us milkh bicc
was-left; what time all spent making was-left that country in
ḍāhḍō kaht pai gēō, tẽ ōh tang hōṇ laggō, tẽ us
severe famine falling went and he straitened to be began and that
milkh kā kisē rihōṇhāḷā kōḷ rahgēō usnē apṇī zamīn
country of some dweller near remaining went by-him own land
zanaur cāruṇ dē calāyō, jẽhṛī shilṛī zanaur khāẽ̄ thā, ōh
animals to feed giving was sent what husks animals eating were he

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cāhē thō ki inhẽ nāl hẽ apṇō, ḍhiḍḍh bharũ, tĕ kōi
wishing was that these with I own stomach may fill and anyone

usnũ nĩh dēē thō, jis bĕḷō hōsh bicc ăyō apṇā dil na
to him not giving was, what time sense in came own heart to

kihōṇ laggō mērā bāpp kā kitnā mazūr hẽ jĕhṛā
to say began my father of how many labourers are who

rajkē rōṭī khāē, tē hũ pēō is jā bhukkhō marũ hẽ
being satisfied bread eat and I fallen this place hungry dying am

Hũ uṭhkē apṇā bāpp kōḷē calũgō tĕ usna kahũgō
I having arisen own father near will go and to him will say

Bājī mẽ ghunāh kiō, Khudā kō tĕ tērō, tērō pūt kĕhōṇ
Father by-me sin was done God of and thine, thy son to say

jōgō nĩh rēhō, manā apṇẽ mazurã jāhā baṇā, tĕ calĕō
worthy not I-remained, me own labourers like make and he went

tē apṇā bāpp kōḷ āyō. icoar ōh dūr thō uskā bāpp nē
and his father near came, that-time he far was his father by

usna bērēō, tē usna rĕhm āyō, tĕ daurkē gaḷh nāl
to him was seen and to him pity came and running neck with attaching

lā liyō, tĕ piyār dittō. Pūt nē bāpp na kĕhō Bāji
was taken and love was given. Son by father to was said Father

mẽ ghunāh kiō Khudā kō tĕ tērō, tērō pūt kĕhōṇ jōgō
by me sin was done God of and thine, thy son to say worthy

nĩh rēhō. Bāpp nē nōkarã na kĕhō bĕlō caṇgã tō
not I remained. Father by servants to was said quickly good from

caṇgō kapṛō lē āō tẽ uskā gaḷh luāō
good garment taking come and his neck (on) cause-to-be-attached

tĕ uski aṇgli nāl aṇgūṭhī luāō tĕ uskā pair nāl
and his finger with ring cause-to-be-attached and his foot with

chittur luāō tẽ paḷĕō hō bacchō lēākē
shoes cause-to-be-attached and kept calf having brought-

kĕhō tĕ khã tĕ khushī karã ki mērō yō pūt mar
kill and we may eat and happiness make, for my this son dead

gēō thō huṇ jī gēō, gum gēō thō huṇ thā gēō, tē
gone was now living went, lost gone was now being-found went and

wē khushī karuṇ laggā. Uskō barō pūt zimī bicc thō,
they happiness to make began. His big son land in was

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jis bēḷē ghar kē nēṛē āyō bājā kō tē naccaṇ kō wāz
what time house of nearness came instrument of and dancing of voice
suṇēō, fir ēkuṇ nōkar na bulākē puchēō yē kē
was heard, then one servant having called was asked these what
gal hōē, tē usnē usna kēhō tērō bhāī āgēō, tē tārā
matters are and by him to him was said thy brother came and thy
bāpp nā bacchō paḷēō hū kōh chuṛēō ki usna caṇgō bhalō
father by calf kept killing was-left for to-him well sound
thā gēō tē oh khafē hōō tē andar nīh jāē thō, tē
being-found went and he angry became and in not going was, and
uskō bāpp biṛē gēō tē uskā baṛā tarlā kiā. Usnē
his father out went and his great entreaties were-made, by him
apnā bāpp na zawāb dē chuṛēō itnā samā mē tērī
own father to answer giving was-left, so much time by me thy
khizamt kī tē kadē tērī gal nīh mōṛi, tē tē kadē
service was-done and ever thy word not turned-was and by thee ever
mana bakrō nih dittō yū apṇā dōstā yārā nāl
to me goat not was-given that own friends companions with
khushi karū, jis beḷē tēcō yō pūt āyō jisnē tērō sārō
happiness may-make what time thy this son came by-whom thy all
māl kanjriā bice uḍāyō tē iskē wāstē paḷēō hō bacchō
property harlots in was-caused-to-fly by-thee his sake kept calf
koh dittō. Tē usnē usna kēhō Pūtā tū hamēsh mērō
killing was-given, and by him to him was said son thou always me
nāl rahē, jitnō mērō māl hai tērō hai. Khushi hōṇī
with remainest, how much my property is thine is. Happiness to be
tē khush hōṇō caṇgi gal thī. Tērō yō bhāi mar gēō thō, huṇ
and happy to be good matter was. Thy this brother dead gone was, now
ji gēō, gum gēō thō huṇ thā gēō
living went, lost gone was now being-found-went.

Story I.

Hū ajjur kē nāl thō nikṛā būṭā kē uppur caṛhēō khaḷō thō, bakrō
I flock near was little tree on climbed standing was, goat
ḍāṇkēō hū daurkē latthō, ricch taṇā baṇ lēī calēō
cried-out, I having run descended, bear down jangal taking gone
thō. Hū pancēā kaṇḍh bice gaṭṭī mārī, usnē na chuṛēō,
had, I arrived back in stone was struck, by him not was left,

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bhī dūji gaṭṭi| mārī gāṭā bicc, fir chōṛkē
again second stone was-struck neck in, then having left

nasgōō jit saṭṭēō bakrō na jā hũ jākē
running went, where was-thrown goat that place I having-gone

khaḷō hūō tē mērē dar dauṛkē bhī ricch ā gōō.
standing became and my direction having-run again bear came.

Mẽ nikṛi jēhī kuhāṛi mārī uskē, paṭtō nīh laggo
By-me small like axe was-struck to him, information not attached

jō kuhāṛi uskē laggī hai yā nīh laggī. Fir bakrō
that axe to him attached is or not attached. Then goat

cākē nasgōō fir kōhēō usna. Kōh rēhō
having-lifted running I went then killed it, Killing remained I

tē bhī āgōō mērē dar. Mērō dūjō sāṇji pauc
and again came my direction. My second companion arriving

āyō, fir hamnā dōī nō gaṭṭī mārī tē ōh nasgēō
came then by us two by stone was struck and he running-went.

Story II.

Hũ nikṛō thō sĩh hilgēō bakri khauṇ na. Satt bakrī
I small was, leopard being-used went goat eat to. Seven goats

usnē khā churī, ēkuṇ zimīdār kī lāhā kī baṇī hūī khuṛakkī
by him eating left-were. One farmer of iron of made trap

thi. Wā mangkē āṇī sĩh kā pakṛṇu kē wāste
was. That having asked was brought leopard of seizing for sake.

Wā rāh mã chal ditti, iṇā bakrō bannh dittō.
That way in placing was given on this side goat tying was-given.

Sĩh āyō, Jaṇg uskī bicc phas gēī, laggō ḍāṇkuṇ.
Leopard came leg his in entangled went, began to-cry-out.

Ōsē bēḷā ham rāt gēā girẽ na. Kāhō sĩh
That very time we by night went village to was said leopard

pakṛē gēō ai. Ghaṇā jaṇā āyā. Ēkuṇ lambardār nē bandūk
catching gone has. Many men came. One lambardār by gun

mārī, sĩh mar gēō. Dō aḍāī maṇ kō thō bhārō. Aṭṭh
was-fired, leopard dying went. Two 2½ maunds of was heavy. Eight

jaṇa cākē lēgēāthā. Khaḷri ēkuṇ jāgirdār nē eā lōī,
men lifting took away. Skin one landowner by lifting was-taken

tē ham na trī rupayyā bakẓhīṣh ditti.
and us to 30 rupees reward was given.

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Gujurī.

1. ēk, one.
2. dō, two.
3. trē, three.
4. cār, four.
5. pānj, five.
6. chē, six.
7. satt, seven.
8. aṭṭh, eight.
9. nõ, nine.
10. das, ten.
11. bi, twenty.
12. dastēcālī, fifty.
13. panj bi, sau, hundred.
14. hatth, hand.
15. pair, foot.
16. nakk, nose.
17. akkh, eye.
18. mõh, mouth.
19. dand, tooth.
20. kann, ear.
21. bāl, hair.
22. sir, head.
23. jībh, tongue.
24. ḍhiḍḍh, belly.
25. lakk (lower back), mār, kuṇḍ (upper back).
26. lōhō, iron.
27. sōnō, gold.
28. ruppō, cāndī, silver.
29. bāpp, father.
30. mã̃, mother.
31. bhāī, brother.
32. bāhṇ, sister.
33. jaṇō, man.
34. trimt, woman.
35. trimt, wife.
36. baccō (lōhṛō boy, bātkī, girl), child.
37. pūt, son.
38. dhī, daughter.
39. ghulām, slave.
40. zimīdār, cultivator.
41. ājṛī, shepherd.
42. Rabb, Khudā, Allāh, God.
43. Shatān, Azazīl, Devil.
44. dīh, sun.
45. cann, moon.
46. tārō, star.
47. agg, fire.
48. pāṇī, water.
49. ghar, house.
50. ghōṛō, horse.
51. gã̃, cow.
52. kuttō, dog.
53. billō, cat.
54. kukkur, cock.
55. badk, duck.
56. khōtō, ass.
57. ũth, camel.
58. pakhṇō, pakhōru, bird.
59. jāṇõ, go.
60. khāṇõ, eat.
61. baisṇõ, sit.
62. āuṇõ, come.
63. mārṇõ, beat.
64. khalṇõ, stand.
65. marṇõ, die.
66. dēuṇõ, give.
67. nasṇõ, run.
68. ufrã̃, up.
69. nēṛai, kõl, near.
70. talã̃, tuṇã̃, down.

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71. dūr, far.
72. aggē, before.
73. picchē, behind.
74. kōn, who.
75. kā, what.
76. kīū̃, why.
77. atē, tĕ, and.
78. but.
79. jē, if.
80. ahā̃, yes.
81. uṁh, no.
82. hāā hāā, alas.
83. ghōṛ –ō, a horse.
84. –ī, a mare.
85. –ā, horses.
86. ghōṛ –ī̃, mares.
87. dānd, a bull.
88. gā̃, a cow.
89. dānd, bulls.
90. gā̃, cows.
91. kutt –ō, a dog.
92. –ī, a bitch.
93. –ā, dogs.
94. –ī̃, bitches.
95. bakr –ō, a he goat.
96. –ī, a female goat.
97. –ā, goats.
98. hur –n, a male deer.
99. –ni, a female deer.
100. –n, deer.

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1. tērō nāṁ kē ai ? what is your name ?
2. is ghōṛā kī kitnī ummur ai ? how old is this horse ?
3. is jā tē Kaṣẖmīr tāṛī̃ kitnō dūr ai ? how far is it from here to Kashmir ?
4. tērā bāpp kā ghar kitnā pūt hẽ, how many sons are there in your father's house ?
5. aj hī̃ baṛō dūrẽ ṭurēõ, I have walked a long way to-day.
6. mērā patriyā kō pūt uskī bēhṇ nāl biāyō hūō hai, the son of my uncle is married to his sister.
7. ciṭṭā ghōṛā kī kāṭhī ghar mā̃ (bicc) hai, in the house is the saddle of the white horse.
8. uskī kaṇḍ pur kāṭhī ghallō, put the saddle upon his back.
9. mẽ uskā pūt na baṛā̃ kōṛā̃ nāl mārō hōē, I have beaten his son with many stripes.
10. ōh ḍhākā kī cōṭī uppur gā̃ bakrī cārē, he is grazing cattle on the top of the hill.
11. ōh ghōṛā uppur rukkh hēṭh baiṭhō hōē, he is sitting on a horse under that tree.
12. uskō bhāī uskī bēhṇ tõ baṛō ai, his brother is taller than his sister.
13. iskō mul aḍhāī rupayyā hai, the price of that is two rupees and a half.
14. mērō bāpp us nikṛā ghar bicc rahē, my father lives in that small house.
15. yō rupayyō usna dē chōṛō, give this rupee to him.
16. yā rupayā us kōḷõ cā lēō, take those rupees from him.
17. usna mucc mārō tē sēliā̃ nāl bannhō, beat him well and bind him with ropes.
18. is khāl biccō pāṇī kaḍḍhō, draw water from the well.
19. mērē aggē cal, walk before me.
20. tērō picchē kiskō lōhṛō āō, whose boy comes behind you ?
21. yō tẽ kistē mōl kō liyō hai, from whom did you buy that ?
22. girā̃ kā kisē dukānhāḷa kōḷõ, from a shopkeeper of the village.

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TINĀULĪ.

Tināulī is spoken in Tināul in western Hazāra, and resembles very closely the Ḍhūṇḍī or Kaiṛālī dialect which follows, see p. 15.

Nouns.			*Plur.*
N.	addh–ā, father		addh–ē
G.	–ē	dā	–ẽ̄ dā, &c.
D.	–ā	kō	,, &c.
Ab.	–ō	thī, kōḷ̃ō,	,,

So *ḍhākā*, hill.

Nouns ending in a consonant have the nom. pl. and s. the same. *Kāg*, crow, pl. *kāg*, Obl. plur. *kāgā̃*.

Dhi, daughter has Obl. sing. *dhīā*, and plur. N. and Obl. *dhiā̃*.

The declension of nouns thus does not differ much from that of Panjābī nouns. Other nouns are *jūṛ*, kitē, *gwāl*, cow-house, *chāṛ* jungle.

Pronouns.	*Sing.*			*Plur.*		
	1st	2nd	3rd	1st	2nd	3rd
N.	mẽ̄	tū	ōh	asī̃	tusī̃	ōh
G.	māhṛā	tōhṛā	usdā	asdā	tusdā	uṇhā̃ dā

kōṇ, who? *kẽ̄*, what? *kich*, something.

Adjectives in –ā are declined like *addhā*, (fem.–ī), so *caṇgā*, good; *mandā*, bad. Those in a consonant, *naṛōṛ* unwell, *bal*, well, are not declined.

Comparison. There is no form for compar. and superl. Comparison is thus expressed, *caṇgā*, good, *mue caṇgā*, very good or better, or—*nāḷō caṇgā*, better than—, *sārēā nāḷō caṇgā*, better than all, best.

Verbs. Auxiliary. Pres. I am, &c. ā aī aī ẽ̄ ō aī

Past. I was, &c. āsā̃ āsā aī āsā āsẽ̄ā āsẽ̄ō āsā

The regular verb is almost exactly like the Ḍhūṇḍī and Kaiṛālī verb (q.v.) which is given in its own place. The leading parts are as follows.

mārṇā, beat, pr. p. *mārṇā*, pa. p. *mārēā*, having beating *mārkē*.

Aor. *mārā̃*, fut. *mārsā̃*, impert. *mār*, condit. *mārnā*, pres. Ind. *mārnā ā̃*, Impf. *mārnā āsā̃*, past. *mārēā*, with agentive form of pronouns, pres. perf. *mārēā aī*, plupf. *mārēā āsā*. For details see Ḍhūṇḍī or Kaiṛālī verb.

Similarly *hōṇā* become pr. p. *hōndā*, &c.

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Tināulī (Hazāra district).

1. hikk, one.
2. dō, two.
3. trai, three.
4. cār, four.
5. panj, five.
6. chē, six.
7. satt, seven.
8. aṭṭh, eight.
9. nũ, nine.
10. dāh, ten.
11. bīh, twenty.
12. dāh tē cāhlī, fifty.
13. sō, hundred.
14. hatth, hand.
15. pair, foot.
16. nakk, nose.
17. akkh, eye.
18. mũh, mouth.
19. daud, tooth.
20. kann, ear.
21. bāl, hair.
22. sir, head.
23. jibb, tongue.
24. ḍhiḍḍh, belly.
25. lakk (lower back), kaṇḍh (upper back).
26. lōhā, iron.
27. sōnā, gold.
28. ruppā, cāndī, silver.
29. addhā, father.
30. ammã, mother.
31. lālā, brother.
32. bēbē, sister.
33. jaṇā, man.
34. bebē, woman.
35. wauhṭī, wife.
36. naṇḍā (m. boy), kuṛhī (f. girl), child.
37. zāh, son.
38. dhī or kākī, daughter.
39. sir, slave.
40. ḍōgī, cultivator.
41. ājṛi, shepherd.
42. Rabb, Khudā, Allāh, God.
43. shaṭān, Azazīl, Devil.
44. dĩh, sun.
45. cann, moon.
46. tārā, star.
47. agg, fire.
48. pāṇī water.
49. ghar, house.
50. ghōṛā, horse.
51. gã, cow.
52. kuttā, dog.
53. billā, cat.
54. kukkur, cock.
55. badak, duck.
56. khōtā, ass.
57. ũth, camel.
58. ciṛi, bird.
59. jalnā, gachṇā, go.
60. khāṇā, eat.
61. baiṭhṇā, sit.
62. aiṇā, come.
63. mārnā, beat.
64. khaluā, stand.
65. marnā, die.
66. dēṇā, give.
67. nasṇā, run.
68. ut, up.
69. nēṛē, near.
70. talã, down.

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71. dūr, far.
72. aggā, before.
73. picchā, behind.
74. kōṇ, who.
75. kē, what.
76. ki, why.
77. tē, and.
78. tā, but.
79. if.
80. hā̃, eye.
81. nī̃h, no.
82. ŏhō, tauba, alas.

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ḌHŪṆḌĪ and KAṚIĀLĪ.

It will be noticed that Ḍhūṇḍī or Kaiṛālī greatly resembles Lahndā, the language of Western Panjāb. It is not necessary to dwell on grammatical rules common to both. How closely the dialects of the Ḍhūṇḍs and Kaiṛāls resemble each other will be realised from the specimens which follow; the Prodigal Son is in the Kaiṛāl dialect and the succeeding story in that of the Ḍhūṇḍa.

Nouns.

Masculine.

	Sing.	Plur.
N.	Pē, father	Pēvrā
G.	Piū nā, nī, nē, niā̃	pēvrēā̃ nā &c.
D.A.	,, kī	,,
Loc.	,, bicc, tōkṇī (in, up to)	,,
Abl.	,, thī, &c.	,,
Agent	Piū	,,

Nouns in -ā-ī

	Sing.	Plur.
N.	ghōṛ-ā, horse	-ē
Obl.	-ē	-ēā̃
N.	ādmī, man,	ādmī
Obl.	ādmī-ā	admi-ā̃

Nouns ending in a consonant.

	Sing.	Plur.
N.	nauk-ar	nauk-ar
Obl.	-arē	-arā̃

Like *Ghōṛā*; *muṇḍhā*, shoulder, *dhākā*, mountain.
Like *naukar*; *asar*, reward, &c.

Feminine.

	Sing.	Plur.
N.	bakrī goat	bakrī-ā̃
Obl.	bakrī ,,	,,

so *bakkhī* side of body (over ribs) but *dhī*, daughter has Obl. sing. *dhīā̃*. *gā̃*, cow, plur. *gūā̃*.

N. bhēṇ, bhaiṇ, sister, bhaiṇā̃
Obl. bhaiṇā̃ ,,

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Pronouns.

	1st. Pers. S.	2nd pers.	3rd pers.
N.	mẽ	tũ	ōh
G.	mhāṛā	tuhāṛā	ōsnā, usnā,
D.A.	migi	tuki	ōski, uski,
Agent	mẽ	tũ	ōs, us, usnē,
		Plural.	
N.	as	tus	ōh
G.	sāhṛā	suāhṛā	ōuhã nā, uuhã nā
D.A.	asã ki	tusã ki	ōuhã ki
Ag.	asã	tusã	ōuhẽ
eh, this	Obl.	*is-* pl.	*ēh*, Obl. *inhã*
Kus, who?		Obl. *kus*	
jũ, who		,, *jis*	
Kāhṛā, which?		,, *kĕhṛe*	
jihṛā, which,		,, *jĕhṛē*	
kōī, any one		,, *kusē*	

Kitnā, how much or many? *itnā* so much or many *jitnā* how much or many regular.

Adjectives chiefly like nouns of the same form.

Caṇgā, good.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
N.	caṇg–ā	–i	–ē	–iã
Obl.	–ē	–i	–ĕã	–iã

So *mandā*, bad; *ucca* high, *nigrā* little; adjectives ending in a consonant are not declined, *bal*, well healthy.

Comparison; no forms for compar. and superl. *caṇgā*, good, better than this, *is thẽ caṇgā*, or *baṅh caṇgā*, best = better than all *Sārẽã thĩ caṇgā*.

Motion from is frequently expressed by adding—*Ō*, as *ghurō*, from the house, *ḍhākē nē sirĕō*, from the top of the hill.

Adverbs resemble Panjabi, *bailā*, quickly, *dẽã* to-morrow, *gatrũ*, day after to-morrow or day before yesterday.

Verb.

Auxiliary. I am, &c.

Pres.

ã or ẽã ẽ a (f. i) ã or ẽã, õ, ẽõ ã

Past. I was, &c.

nsẽõ nsaĩ nsã (f. nsi) nsẽã, nsẽõ nsã (f. nsiã)

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Negative.

Pres. I am not, &c.
nẽ̃ nẽ̃ nã̃ (f. nẽ̃ī) nã̃ nẽ̃ō nẽ̃ (f nẽ̃ã̃)

Past. I was not, &c.
nu-sẽ̃ -saī -sā -sẽ̃ -sẽ̃ō -sã̃

There is another tense meaning to be in a place, to exist, used absolutely, not as an auxiliary, chiefly in the 3rd person.

thẽ̃ thaī thẽ̃ã̃ (fem. thẽ̃ī) thẽ̃ã̃ thẽ̃ō thaŭ (fem. thẽ̃ã̃)
e.g. *masīt thẽ̃ī?* Is there a mosque? *Thẽ̃ī*, there is.
Conjugation of *mārnā*, beat.

Aorist.	I may beat, &c.	mār	-ã̃	-ẽ̃	-ē	-ã̃	-ō	-an
Fut.	I shall beat	mār	-sã̃	-saī	-sī	-sã̃	-sau	-sun
Imperat.		mār	mārō					
Cond.	I should beat	mār	-nā (f. i)	-nā	-nā	-uē (f. niã̃)	-nē	-nō
Pres.	I am beating	mārnā	ũ̃, &c., with auxil.					
Impt.	I was beating	mārnā	asẽ̃ã̃, &c.					

Past. I beat. Agentive form of pronoun with mārẽ̃ā agreeing with object.
Pres. perf. mārẽ̃ā ā, pluperf. mārẽ̃ā asā̃, &c.

Having beaten mārītē or mārī

Passive formed by using *gachnā* (*go*)
e.g. I am being beaten *mārẽ̃ā gachnā ẽ̃ā*, he was beaten *mārẽ̃ā gā* for the forms with pres. part. a passive pres. part. in -ī- may be used in the 3rd pers. thus *mārīnā ā* or *mārīnẽ ẽ*, is or are being beaten or in the habit of being beaten.
Gachnā go is conjugated for the most part regularly.

Pres. part. *gachnā*, past p. *gā*. (f. *gẽ̃*, pl. *gaẽ̃*, *gẽ̃ã̃*) hence,

Plup. *gā asẽ̃ã̃*, &c. but future *gaisã̃* or *gāsã̃*, &c.

Slight irregularities are found in some verbs, but the tenses are usually formed regularly from the root, pres. pa., pa. p. as above.

Achnā, come, pr. p. *achnā*, pa. p. *āyā*; *hōṇā*, become, *hōṇā*, *huā* (f. *hōī*; *hōẽ̃*, *hōẽ̃ã̃*) *deṇā*, *dittā*; *karnā* do, *karnā*, *kitā*; *ghinnā*, take, *ghinnā*, *ghindā*; *paiṇā*, fall, &c. *paiṇā*, *pēā*, (f. *pẽ̃ī*, pl. *paẽ̃*, *pẽ̃ã̃*).

Habitual Action. I am in the habit of beating *mẽ̃ mārnā hōṇā ẽ̃ā* (*hōṇā*, become) continuous action. He used to continue to eject. *ōh kaḍḍhṇā rahṇā sā* (*rahna* remain).

The Prodigal Son.

Hika ādmiā nē dō puttar asẽ̃, nikkē apṇē piū kī ākhẽ̃ā
One man of two sons were by-little own father to was-said

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aji tērā mālā bīcō jo hissa accbā ī ōh hissā migī
Father thy property from in what part may-come that part to-me
cāi dē. Ōs apṇā māl unhā wicc baṇḍī dittā.
lifting give, By-him own property them in dividing given-was
Thōṛēā dihāṛēā picchō nikkā puttrē apṇā māl baṭlā kītā
few days after by-little son own property togother made-was
tē dūr milkh bicc ṭurī gā, tā us jāō bicc apṇā māl
and far country in going went and that place in own property
khud lucpuṇā nāl luṭāī dittā, jis wēlā
very licentiousness with causing-to-be-robbed given was, what time
mū ōh sārā khaic karī rēbā us milkh bicc ḍāhḍā
in he all spending making remained that country in severe
kāl paiṇgōā tē ōh tangg hōṇē lagga, tē ōh hika ōs
famine falling went and he straitened to-be began and he one that
jāē nē ādmiā kōl rahī pēā ōs apṇī jimī bicc zanaur
place of man near remaining fell, by him own land in animals
carāē nō wāstē ghallsā, jō phalīā zanaur khaṇā asā ōh
feeding of sake of sent was, what husks animals eating were he
cāhṇā asā ki mō inhā nāl apnā dhīḍḍh bharā, tē
wishing was that I these with own stomach may-fill and
kōī uskī nasā dēṇā. Jis weḷā ōh appō hōshō bicc
anyone to him not-was giving. What time he own sense in
āyā, ōs ākhēā mhāṛē piū nō kitnē nazūr thnē
came by-him said-was my father of how-many labourers are
ki rajītō ruṭṭi ṭōgrā khāṇō tē mē bhukkhā marnā ēā mū
that satisfied bread piece they-eat and I hungry dying am I
uṭhitē gēsā, tē uski ākhsā, ai apṇēā aji mē
having-arisen will-go and to-him will-say, O my father by-me
Khudā nā tē tuhāṛā ghunāh kītā, nō huṇ tuhāṛā puttur ākhṇō
God of and thy sin was done, I now thy son to-say
jōgā nā, migī apṇē kisō nazūr jēhā ān. Bas
worthy not-am, me thy some labourer like bring; well
uṭhitō apṇō piū nō pās ṭuri pēā, asā wī dūr tē uski
having-arisen own father of near going fell, he-was even far and him
dikkhī uskī tars achīgā, tē dauṛitē us
having-seen to-him pity coming-went and having-run by-him

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gachi apṇē galh nāl lai ghindā, tē uskī piyār
having-gone own neck with attaching taken-was, and to him love

dittā. Puttrē uskī ākhĕā ai aji mĕ Khudā nā tē
given-was. By son to-him was said, O father by-me God of and

tuhāṛā ghunāh kitā, mĕ huṇ tubāṛā puttur ākhṇē jōga
thy sin was-done, I now thy son to-say worthy

nā̃. Piū apṇĕā naukarā̃ kī ākhĕā, cangē thī̃ cangā
not-am. By-father own servants to was-said good from good

kaprā kaḍḍhitē uskī luāṇā tē aṇglī nāl
garment having-taken-out to him cause-to-attach and finger with

chāp, tē pairā̃ nāl jutti luāō, tē paṭē hōē bacchē kī
ring and feet with shoe cause-to-attach, and kept calf

aṇitē halāl karō tā̃ as khāī khush hō̃ā,
having-brought lawful make that we having-eaten happy may-be,

muhāṛā ēh puttur marī gā asā, phir jīṇā hōigā
my this son dead gone was, again living becoming went

gā̃wī gā asā, huṇ labhī rēhā. Bas ōh khushī bicc
lost gone was, now being-found remained. Well, they happiness in

āĕ. Usnā baṛā puttur apṇī bāṛi bicc asā, jis wēlā ōh apṇē
came. His big son own field in was, what time he own

gharē nē kōl paucĕā ōs gāṇē bajāṇē nā nacṇē nā āwāz
house of near arrived by-him singing playing of dancing of voice

suṇĕā, tē hiks naukarē kī bulāī pucchṇ laggā. Yō kē
was-heard and one servant having-called to-ask began. This what

hōī rēhā? Ōs uskī ākhĕā bhrā āī gā
becoming remained. By him to him was said brother coming went

tē tubāṛĕ piū nē paṭēā hwā bacchā halāl karāyā,
and thy father by kept calf lawful was-caused-to-be-made

is wāstē uskī cangā bhalā labhī gā. Ōh khafē
this cause to him well sound being-found went. He angry

hwā tĕ uskī andar gachṇā nā sā lōṛ, usnā pē
became and to him in of going not-was need, his father

gachī bāhar uskī manāṇ laggā, ōs apṇē piū kī
having-gone out him to persuade began by him own father to

jawāb dittā. Dikh mĕ kitnē wars tuhāṛī khizmat
answer was-given. See, by me how-many years thy service

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kitī tē kadē tuhārā ākhā na mōṛēā migi
was-done and ever thy saying not turned-was, to me

tū kadē hik bakrī nā bacca nā dittā mē apṇēṇ
by thee ever one goat of little one not was given I my

dōstā nāl khushi karā jis wēlā tuhāṛā ēh puttur
friends with happiness may-make, what time thy this son

āyā jis tuhāṛā sārā māl kanjrīā nāl uḍārī chōṛēā
came by-whom thy all property harlots with wasted was left

usnē wāstē paḷēā hwā bacchā halāl karāyā usnē
him of sake kept calf lawful was-caused-to-be-made. By him

ākhēā hē puttur tū khud mhāṛē pās ī aī, tē
was said, O son thou thyself my near indeed art and

jēhṛī ciz mhāṛi, ōh khud tuhārī apṇi; khushī hōṇi
what thing mine, that itself thy own; happiness to be

tē khush hoṇā caṇgā asā, tuhāṛā ēh bhrā mari gā
and happy to be good was, thy this brother dead gone

asā phir jiṇā hōigā, gāwi gā asā, huṇ
was again living becoming-went, lost gone was, now

labhi rēhā.
being-found remained.

STORY.

Jalālā tó Bahādarē lambardārā nā bāṛi uppurā ghōl laggā
Jalāl and Bahādar lambardar of land about fighting

rahṇā sā; Jalāl takṛā jaṇā sā tē Bahādarē kī gālī
continuing was, ,, strong man was and Bahādar to abuse

shāli kaḍḍhṇā rāhṇā sā. Bahādarē nē puttur us zimī
ejecting remaining was. B. of sons that land

bicc gashṇē sē, Jalāl unhā kī mārnā kuṭṇā rahṇā sā.
in going were, Jalāl them to beating striking remaining was.

Hikk dihāṛā dōē bhrā us bāṛi bicc ghāh kappaṇ gaē
One day the-two brothers that land in grass to-cut gone

sē, us Jalālā pārā nakkē uppurā gāl ditti
were, by that Jalāl across hill-side from above abuse given was

unhā kī; gāl dēī unhā wakkh ṭurī āyā. Jēhṛē
them to; abuse having given them towards walking came. What

wēlē unhā kōl āyā banērē uppurē pāsē unhā uskī
time them near came below from above side by them to him

gaṭṭā mārĕā, kaṇcalō gaṭṭā laggā tĕ ḍhaiī pēā, tē
stone was-struck, above ear stone struck and he falling fell, and

unhā̃ paṭkā galbē bicc bāi ghindā tĕ galfā
by them cloth throat in twisting was-taken and squeezed

ditta nē tĕ ōh marī gā, tĕ dhrūitē ḍhākē
given was by-them and he dying went and having dragged hill

nāḷū kassī bicc bun khaṛī saṭṭēā nē.
from near precipice in below taking was-thrown by-them.

Dūē dihāṛē lōṇē wāstē bhrā usnā ṭurī gā,
Second day looking for-sake-of brother his walking went,

labhī rihai-s. Unhā̃ kī satt satt baras kaid hōī gĕī
found him. Them to seven (each) years imprisonment becoming went.

1. hēkk, one.
2. dō, two.
3. trai, three.
4. cār, four.
5. panj, five.
6. che, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. das, ten.
11. bī, twenty.
12. panjā, fifty.
13. sau, hundred.
14. hatth, hand
15. pair, foot.
16. nakk, nose.
17. akkh, eye.
18. mū̃h, mouth.
19. dand, tooth.
20. kaṇṇ, ear.
21. bāl, hair.
22. sir, head.
23. jiw, tongue.
24. ḍhiḍḍh, pēṭ, belly.
25. lakk (lower back), kaṇdh (upper back).
26. lōhā, iron.
27. sōnā, gold.
28. ruppā, cāndi, silver.
29. pē, father.
30. bēwē, māē, mā, mother.
31. bhrā, brother.
32. bhēṇ, sister.
33. ādmī, jaṇā, man.
34. kuṛhī, woman.
35. janāṇī, rann, wife.
36. jātuk, child.
37. puttur, son.
38. dhī, daughter.
39. ghulām, slave.
40. zamīndar, cultivator.
41. pāhlā, shepherd.
42. Khuda, Rabb, Allāh, God.
43. Shaitān, Devil.
44. dēh, sun.
45. cann, moon.
46. tārā, star.
47. agg, fire.
48. pānī, water,
49. ghar, house.
50. ghōṛā, horse,
51. gā̃, cow.
52. kuttā, dog.
53. bilāl, cat.
54. kukkur, cock.
55. badkī, duck.

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56. khōtā, ass.
57. ũṭh, camel.
58. pukhṇ̃ũ, pakhēṛũ, bird.
59. gachṇā, go.
60. khāṇā, eat.
61. bahṇō, sit.
62. achṇā, come.
63. mārnā, beat.
64. khalṇā, stand.
65. marnā, die.
66. dēṇā, give.
67. nasṇā, run.
68. tõ, up.
69. nérē, kŏḷ, near.
70. bṇē, down.
71. dūr, far.
72. aggē, before.
73. picchē, behind.
74. kihṛā, kuṇ, who.
75. kē, what.
76. kĩã, why.
77. tē, and.
78. par, but.
79. jē, if.
80. hã, yes.
81. nā, nĕhĭ, no.
82. hāō, hāē, alas.
83. ghōṛ-ā, a horse.
84. „ -ī, a mare.
85. „ -ē, horses.
86. „ -iã, mares.
87. dānd, a bull.
88. gã, a cow.
89. dānd, bulls.
90. gã, cows.
91. kutt, -ā a dog.
92. „ -ī, a bitch.
93. „ -ē, dogs.
94. „ -iã, bitches.
95. bakr -ā, a he goat.
96. „ -ī, a female goat.
97. „ -ē, goats.
98. har -n, a male deer.
99. „ -ni, a female deer.
100. „ -n, deer.

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1. tuhāṛā nẽ kaī ā? what is your name?
2. is ghōṛē nī kai amr i? how old is this horse?
3. itthō (or is jāēō) Kaśhmīr tōkṇī kitnā dūr ā? how far it is from here to Kashmir?
4. tuhāṛē piū nē ghar kitnē puttar ē, how many sons are there in your father's house?
5. mẽ ajj baṛē dūrō ṭurēā cẽ, I have walked a long way to-day.
6. mhāṛē cācē nā puttur usnī bhaiṇū nāl biāyā hwā, the son of my uncle is married to his sister.
7. ghar bicc oiṭṭē ghōṛē nī kāṭhī thēī, in the house is the saddle of the white horse.
8. usnī kaṇḍhī pur kāṭhī dhar, put the saddle upon his back.
9. mẽ usnē puttrē kī baṛē kōiṛēmārē, I have beaten his son with many stripes.
10. ḍhākē nē sirē pur ōh gẽ bakriẽ carāṇā ā, he is grazing cattle on the top of the hill.
11. ōh ghōṛē nē uppur būṭē nē hēṭh baiṭhā hwā, he is sitting on a horse under that tree.
12. usnā bhrā usni bhaiṇū nāḷō baṛā ā, his brother is taller than his sister.
13. usnā mul dhai ruppayyē, the price of that is two rupees and a half.
14. mhāṛā pē us nigrē gharē bicc rēhṇā ā, my father lives in that small house.
15. ēh rupayyā uski cāī dē, give this rupee to him.
16. ōh rupayyē usthī cāī ghinn, take those rupees from him.
17. uski baūh mārnu tē bannhans rassiẽ nāl, beat him well and bind him with ropes.
18. is khūhē biccō pāni kaḍḍhō, draw water from the well.
19. mhāṛē aggē jul, walk before me.
20. knsnāj ātuk tuhāṛō picchē achnā ā, whose boy comes behind you?
21. ēh kus kolo mullē nā ghindā asō, from whom did you buy that?
22. girẽ nē knsē haṭṭiwāḷē kōlō, from a shopkeeper of the village.

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PUNCHĪ.

The Punch dialect is connected with Lahndā, though in some points it follows Panjābī. It reminds us also in some words of Kashmīrī. The words for the different points of the compass indicate this compositeness. *Kalub*, north, *dakhun*, south, *carhnā*, east, *lēhnā* west. The words *hīnd*, winter, *ālā*, call (noun), *khaṭ*, bed, recal Kashmīrī. *Barēā* is summer. The criminal tribe of the Sāsis use *khōṭ* for bed and *pauṇī* for shoe. In the Punch dialect they are *khaṭ* and *paunī*. The inflection in *-ē* of nouns in the plural is also found in Sāsi.

It will be noticed how rare the cerebral *ṇ* is in Punchī as compared with neighbouring dialects. This may be due to the indirect influence of Kashmīrī. Similarly the cerebral *ḷ* is uncommon.

Nouns. Masc.

Nouns in -ā	Sing.	Plur.
N. ghōṛ-ā	horse	-ē
G. -ē	nā, nī, nū, niã̄	-ãã̄ nā, &c.
D.A. -ō	nū̄	,,
Loc. -ē	ice (in)	,, &c.
Abl. -ē	thī, tī,	,,
Agent. -ē	nē	,,

So *girā* = bread, food

In consonant	Sing.	Plur.
nauk-ar,	servant	nauk-ar
Obl. -arū		-ē
Ag. -arē		-ē

So also *sanz* evening, *phadar*, morning, *akkhar*, walnut.

Pēō, father has *pīū* in the Obl., the plur. is the same as the Sing. *Ādmī*, man, Obl. Sing. *ādmī-ā*, plur. nom. *ādmī*, Obl. *ādmiē*. So *nāṭhī*, guest.

		Sing.	Pl.
Fem.	N.	munṇ-ḍī, head,	-ḍiã̄
	Obl.	-ḍiā	-ḍiē
	dhī, daughter.	Obl. s. *dhīū*	Plur. N. and Obl. *dhīrē*
	bhaiṇ, sister.	Obl *bhaiṇū*	

-ō indicates motion from, *dūrō* from far, *gharō*, from the house.

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PRONOUNS.

	1st.	2nd.	3rd	yō, this.
		Sing.		
N.	mẽ	tũ	ōh	yō
G.	mhāṛā	tūhārā	usnā	isnā
D.A.	mẽ	tũ	usnũ	isnũ
Agent.	mẽ	tũ	unī	inī
		Plur.		
N.	as	tus	ōh	ēh
G.	sāhṛā	suāhṛā	unhẽ nā	inhẽ nā
D.A.	asẽ nũ	tusẽ nũ	,, nũ	,, nũ
Ag.	asẽ	tusẽ	unhẽ	inhẽ

Kun, who? Obl. *kus* (*kusnā*, &c., but *kusā kōlũ* 'from whom.')
jo, who Obl. *jis*
Kōī, anyone, ,, *kusẽ*.
Kitna? jitnā, and *itnā*=how?, how, and so much or many, are regular.
Kōhṛā, which?, *jēhṛā*, which, regular.

ADJECTIVES. In -ā, e.g., *mōndā*, ill. Masc. like *ghōṛā*, fem. like *muṇḍī*. Adjectives in a consonant are not declined.

Comparison. No special forms for compar. and superl. *cayngā*, good, comp. *istī cayngā*, i.e., better than this. Superl. *sārēā ti cayngā*, better than all.

Adverbs formed as in Panjābī; often adjs. are used as advs., e.g., *charī ēh gal* only this matter.

Sudh, to-morrow, *ajē* still, yet, *jōyngtē*, quickly.

VERB.

The auxiliary has a bewildering number of forms; *thēs*, &c., means to exist, to be, and is therefore not an auxiliary.

	1st S.	2nd S.	3rd S.	1st Pl.	2nd Pl.	3rd Pl.
Pres. I am, &c.	thēs	thī	thēā (f. thī)	thēã	thēā	thaē (f. thiã)
	ēs	ī	ā	ã	ā	ē
	nā ēs	nā ī	nā (f. nī)	nēã (nēaũ)	nēā	nē
	dā ēs	dī	dā (f. dī)			dē

dēã and dēā for 1 and 2 pl. I have not verified, hence they are omitted in the paradigm.

Past, I was, &c.	asēs	asī	asā (f. asī)	asẽã (asẽaũ)	asẽā	asē
	nā asēs			nē sẽã (sẽaũ)	nē sẽā	nẽ sē
	sēs	sī	sā (f. sī)	sēũ (sēaũ)	sēā	sē

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Conjugation, *Mārnā*, beat.

Pres. I am beating	mārnā	ēs	ĕ	ā	mārnē	ĕ̄ nēā ē
Impf. I was beating	„	asēs or sēs;	sĕ, &c.,	sā,	&c.,	sēaŭ sēā sē
Fut. I shall beat	mārsā	mārnau	mārsī	mārnēaĕ̄		marlēā mārlē
Imperat.		mār		mārā		

Past, I beat, &c., agentive form of pronouns with mārēā, which agrees with the object

Pres. Perf. The same form with mārĕā ā (pl. mārē ē)

Plupf. „ „ mārĕā sā (pl. mārē sē)

Participles, Pres. mārnā, Past, mārĕā; having beaten, mārī, māritā

Passive, Pres. I am being beaten, mĕ̄ mārnō nai ēs, tŭ̄ mārnō nā i, ōh mārnū nā

Plur. ās „ nēā̆, tus „ nēā, ōh mărnō nē

Other tenses are similarly formed.

Gachnā, go.

Pres. Pa. gēnā Pa. gā. Tenses with Pres. Pa. are formed as in mārnā

Past, I went gā asēs gā nsī gā asā gē sēā̆ gē sēā gē sē

Fut. gēsā̆, &c.

The following verbs shew slight irregularities:

achnā, come pr. p. *ēnā*, pa. p. *āyā*; *dēnā*, give, pr. p. *dīnā*, pa. p. *dīnā*; *hinnā*, take, pa. p. *hindā*, *karnā*, do, *kītā*; *hōnā*, become, pa. p. *huā* (f. *hōī*).

Causative verbs are formed as in Panjābi, *e.g.*, from *jaṇā*, go, walk, *jōṇā*, cause to walk, send, cf. Panj. *turnā*, *tōrnā* with the same meaning.

The Prodigal Son.

Hiks ādmīs nē dō puttar thīs, nikkō puttrē nā pīū nā̆

One man of two sons were-to-him, little son by father to

ākhĕā, abbā mālō nā jehṛā hissa mĕ̄ ēnā mĕ̄ dĕ̄,

was-said, Father property of what part to me comes to me give,

usnē unhĕ̄ liccā māl bandī hindā, thōṛēā̆ dihāṛēā̆ wice

by him them in property dividing was-taken, few days in

puttrē sārā māl kaṭṭhā kītā, tĕ̄ dūr kusā mulkhā iee

by-son all property together was-made, and far some country in

gā uṭhī tē us jāē luchpuṇā nē māl sārā

went having-arisen and that place licentiousness with property all

barwād kārī chōṛōs, jis wēlā sārā kharc kari

ruined making was-left-by-him what time all spending made

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chōṛēā us mulkhā icc baṛā kāl paiī gēā, baûh tāṇg
was left that country in great famine falling went, very straitened

hwā us jāā kusā girāēwālē kōl gacchī rēhā unī usnũ
became that place (in) some villager near going stayed by him to-him

apnī bāṛī sūr cārēājōlēā. Jēhṛiā phaliā sūr khāṇē sō ōh
own field (in) pigs to-feed was sent. What husks pigs eating were he

ākhṇā sā inhē nē mē apnā pēṭ bharī, tā ōsnũ kōī
saying was them with I own stomach may fill and to him anyone

na sā dinā, jis wēlā hōsā icc āyā uni dilā icc ākhēā
not was giving, what time sense in came by him heart in was said

mhāṛē piū kōl kitrē mazūr rajjitē khādēwālē, mē itthō
my father near how many labourers satisfied eaters (are) I here

bhukkhā marnā ēs, mē uṭhī piū kōl gēsā tā ōsnũ
hungry dying am, I having-arisen father near will-go and to him

gacchī ākhsā ai abbā mē Khudā nā tē tuhāṛā gunāh
having-gone will say O father by-me God of and thy sin

kītā tē tuhāṛā puttur ākhnō jōgā nais rēhā, Mē apnē
was-done and thy son to say worthy not-am-I remained, me own

mazūrā jēhā banā, fēr uṭhī piū apnē kōl gā ōh ajē
labourer like make, then having-arisen father own near went, he still

darō achnā tē piū nē usnũ hārēā tō usnũ tars āyā
from-far coming and father by him-to was-seen and to-him pity came

tē daṇṛi usnũ galā lāī lindēs, tē
and having-run him-to neck (to) attaching was-taken-by-him and

usnũ cam dinārēs, piū naukarē ākhēā caṇgē
to him kiss was-given-by-him, by father servants to was-said good

kapṛē khaḍ hinē acchā tē jōṇgtē luāī
clothes taking-out taking come and quickly causing-to-be-attached

chōṛā, tē aṇgli tē chāp tē pairē jōṛā lāī
leave and finger on ring and feet-to pair (of shoes) attaching

chōṛās tē palēā waihṛā āṇi halāl karā, as
leave to him and kept calf having-brought lawful make, we

khāī khusi karī, mhaṛā yō puttur marī gā asā,
having-eaten happiness may-make, my this son dead gone was,

dūī wār jīnā hōī gā, kutē hōī gā sā
second time alive becoming went, somewhere becoming gone was,

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phirī labbhĕā, tĕ ōh khusī karn laggā. Usnā baṛā puttur
again was-found, and they happiness to make began. His big son

jimī wicc sā, jis wēlē apnē gharā kōl aya ōs gānē bajāuṇ tē
land in was what time own house near came by-him singing, playing and

naccan nā āwāz bujjhĕā, tĕ naukarā saddi, pucchĕā
dancing of voice was recognised and servant having-called was asked

yō kai dā. Uni ākhĕā tuhāṛā bhrā achīgā tuhāṛē piŭ
this what is. By-him was-said thy brother came by-thy father

palčā nā baihṛā halāl karāyā is gallā ki usnū
kept calf lawful was-caused to-be-made this matter-for that him

cangā bhalā labbhĕā; ōh khafē hwā andar nēhī gēhnau nane
well sound was-found, he angry became in not going by his

pčō bāhar gacchi mitaunā ēs, uni apnē piŭ
father out having gone was-persuaded-by-him, by-him own father (to)

ākhĕā, dikkh mē kitnē baras tuhāṛi ṭahl kītī tĕ
was-said, see by-me how-many years thy service was-done and

kadē tuhāṛi ākhkhī mē nēhī mōṛi, tū kadē mē bakrĕā
ever thy saying by-me not was-turned, by thee ever to me goat

uā bakrōṭā nae dittā mē apnēaū dōstō khāwē, tō jis
of kid not was-given I own friends (with) may-eat and what

wēlē yō puttur tuhāṛā āyā jis tuhāṛā sārā māl kanjrīē
time this son thy came by-whom thy all property harlots

icc barwād kītā, tū palĕā nā baihṛā halāl
in spoiling was-made, by-thee kept calf lawful

karāyā uni ākhĕā puttura tū hamēsh mē kōl
was-caused-to-be-made, by him was-said, son thou always me near

dī, jēhṛā kujjh mhāṛā thēā yō tuhāṛā, tĕ khusī karni
art what something mine exists that thine and happiness to make

tĕ khush hōnā cauhnī si, yō tuhāṛā bhrā marī gā asā,
and happy to be desirable was this thy brother dead gone was,

dūi wār jiuā hōī gā, kutē hōigā sā phirī
second time alive becoming-went, somewhere becoming gone was again

labbhĕā.
was found.

Story.

Sāhṛē milkhā icc aprājī si, tĕ māliā kōi na sā, tō hiks
Our country in self-rule was and property-tax any not was and one

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rājā caṛhēā laṛāī laggi, jimīdārē lōkē uiā muṇḍiā kappaṇ
king came up, war was-attached farmer people of heads to cut

hoiā, jō sipāhī muṇḍi kappī hinnē usnū panj rupayyā rājā
became, what soldier head cutting may-take to him five rupees king

bakhsis dā tē muṇḍi āp hinnē, jad baūh kappaṇ hōiā
reward may-give and head himself may-take, when many cutting became

cār rupayyē dinē laggā, fēr trai, fēr dō, hikk rupayyā, tē
four rupees to give began then three, then two, one rupee and

chēkaṛ aṭṭh ānē, jad aṭṭh āṇē fi laggi puttur
finally eight annas, when eight annas each was-attached the son

mukarīēs, ki mulkh ujaṛēā, rēhā kōī nā, is
refused-to-him that country wasted is, remained any-one not, this

mulkhā bicc bassī kun, tē triē sakhsē niā khallā nikhtiā,
country in will-live who? and three men of skins were skinned

tē bhūhē kannē bhariā tē bhējī dīniā rājē kōl, tē puttrē
and straw with were-filled and sending were given king near and by son

ākhēā inhē lōkē nū māriē nau, inhō mulkhā icc bassau, tē
was-said these people to kill not them country in cause-to-dwell and

mālhā hinnau, mālhā mukarrar kitā gā.
property-tax take, property-tax appointing was-made.

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Punchi.

1. lēkk, one.
2. dō, two.
3. trai, three.
4. cār, four.
5. panj, five.
6. chē, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. das, ten.
11. wīh, twenty.
12. das tē dō wihā, fifty.
13. panjwihā, hundred.
14. hatth, hand.
15. pair, foot.
16. nakh, nose.
17. akkh, eye.
18. mūh, mouth.
19. dand, tooth.
20. kōnn, ear.
21. bāl, hair.
22. sir, head.
23. jīb, tongue.
24. pēṭ, belly.
25. lakk, lower back, koṇḍ, upper back.
26. lōhā, iron.
27. saunau, gold.
28. cāndī, silver.
29. pēō, abbā, father.
30. mā, mother.
31. bhrā, brother.
32. bhēn, sister.
33. mard, man.
34. kuṛī, woman.
35. jananṇi, wife.
36. jaṉgut, boy, kuṛī, girl.
37. puttur, son.
38. dhī, daughter.
39. ghulām, slave.
40. jimīdār, cultivator.
41. guāl, shepherd.
42. Rabb, &c., God.
43. Shaitaun, Devil.
44. diū, sun.
45. caun, moon.
46. tārā, star.
47. agg, fire.
48. pauṇī, water.
49. ghar, kōṭhā, house.
50. ghōṛā, horse.
51. gaiv, cow.
52. kuttā, dog.
53. billā, cat.
54. kukkur, cock.
55. badk, duck.
56. khōtā, ass.
57. ūṭh, camel.
58. pakhrū, bird.
59. gacchnā, go.
60. khānā, eat.
61. bēhnā, sit.
62. acchnā, come.
63. mārnā, beat.
64. uḍnā, stand.
65. marnā, die.
66. dēnā, give.
67. nasnā, dauṛnā, run.
68. tōē, up.
69. kōḷ, nēṛē, near.
70. huē puu, down.
71. dūr, far.

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72. aggē, before.
73. picchē, behind.
74. kuṇ, who.
75. kai, what.
76. kiã̄, why.
77. tĕ, and.
78. but.
79. if.
80. aubaũ, yes.
81. nĕhĭ, no.
82. hāē hūē, alas.
83. ghōṛ -ā, a horse.
84. -ī, a mare.
85. -ē, horses.
86. -iã̄, mares.
87. dānd, a bull.
88. gaiv, a cow.
89. dānd, bulls.
90. gavã̄, cows.
91. kutt -ā, a dog.
92. -ī, a bitch.
93. -ē, dogs.
94. -iã̄, bitches.
95. bakr -ā, a he goat.
96. -ī, a female goat.
97. -ē, goats.
98. har -n, a male deer.
99. -nī, a female deer.
100. -n, deer.

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1. tuhāṛā kai naũ dā? what is your name?
2. is ghōṛē di kitrī umr dī? how old is this horse?
3. is jāi hōi Kashmir kitnē kōt dī? how far is it from here to Kashmir?
4. tuhāṛē pēũ dē ghar kitrē puttur hain? how many sons are there in your father's house?
5. ajj dūr julēā ās, I have walked a long way to-day.
6. mhāṛō cācē nā puttur isnī bhēn biāi nis, the son of my uncle is married to his sister.
7. cittē ghōṛē nī kāṭhi gharā icc, in the house is the saddle of the white horse.
8. ghōṛē ar kāṭhī hā, put the saddle upon his back.
9. mõ usnē puttrē nũ phāṭã nē mārēā, I have beaten his son with many stripes.
10. ōh uppurē nakkē uppur mālā cārnā ā, he is grazing cattle on the top of the hill.
11. būṭē hēṭh ghōṛē ar carhŭā nā, he is sitting on a horse under that tree.
12. usnā bhrā usni bhainū thĩ barā, his brother is taller than his sister.
13. isnā mul ḍhāī rupayyē, the price of that is two rupees and a half.
14. mhāṛā pēō us nikkē gharā icc rēhnā, my father lives in that small house.
15. yō rupayyā usnũ dõ (pl. dēā), give this rupee to him.
16. us kōlõ ē rupayyē hin, take those rupees from him.
17. usnũ baũh mārĩ tē rassīã nē banuhīs, beat him well and bind him with ropes.
18. khūhē iccā pauṇi khaḍḍh, draw water from the well.
19. mũ aggē jul, walk before me.
20. kusnā jaggut tũ picchē picchē julnā ā? whose boy comes behind you?
21. kusā kōlũ mullī hindā? from whom did you buy that?
22. giraũ nē kusē haṭṭiwāḷē kōlũ hindā, from a shopkeeper of the village.

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PĀḌARĪ.

Pāḍarī is an extremely interesting dialect, spoken in Pāḍar, five or six marches east of Kishṭawār, on the banks of the Cināb. In some striking particulars it resembles Paṅgwālī, which is spoken in Pāṅgī, in the north of Camba State. In the list which follows words which have a marked resemblance to corresponding Paṅgwālī words are asterisked. The number of such words might of course have been indefinitely extended, but those noted are chiefly (though not wholly) those which resemble words used in Pāṅgī, while at the same time differing from the words of other neighbouring dialects.

Nouns,	*Sing.*	*Plur.*
N.	bāb, father	bāb
G.	bab–ar	bab–an kar
D.	–as	–an
Ab.	–al	–an kŏl

So also *mōhaṇ*, man, *badhēl*, ox.

Nouns in *-a* take *-ē* in the N. pl. *ghōṛā* horse, *ghōṛē*; *bakra*, goat, *bakrē*; *kūtar*, dog, fem. *kutŏr*, bitch, *kŭtar* dogs.

Fem. Nouns.

Kŭ-ī, girl, daughter, Sing. *-yar -yas -yal*
Plur. *kūī, ku-yan kar -yan -yau kŏl.*

gā, cow, has N. pl. gŏi.

Pronouns.	*Sing.*			*Plur.*		
	1st	2nd	3rd	1st	2nd	3rd
N.	aũ	tũ	sĕ	as	tus	tāhṇ[a]
G.	miõṇ[a]	tiõṇ[a]	tusar	hiṇ	tuṇ	ĕṛjkar

Kāhṇ, who ?, *ki*, what ?

Adjectives. *kharā*, good, has *kharī*, in the fem., but I did not notice any inflection for number or case.

Comparison, no special forms. *kharā*, good, —*tsar kharā*, better than—, *Sabni kŏl kharā*, better than all, best.

Verbs. Auxiliary Pres. I am, &c., han[a] han[a] han[a] hin[a] hin[a] hin[a] (f. hin[i])

Past, I was thē[a], all through f. thī[a].

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Pāḍarī.

1. yikk, one.
2. * dōī, two.
3. * tlāē, three.
4. tsōr, four.
5. pānz, five.
6. tsbēh, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. * daṣh, ten.
11. bih, twenty.
12. panjāh, fifty.
13. sau, hundred.
14. hat, hand.
15. khur, foot.
16. nakk, nose.
17. * ṭir, eye.
18. tōtar, mouth.
19. dand, tooth.
20. kann, ear.
21. rōṭ, hair.
22. * magir, head.
23. zībh, tongue.
24. pēṭ, belly.
25. pyiṭṭh, back.
26. lōh, iron.
27. sōnna, gold.
28. cāndī, silver.
29. bāb, father.
30. yij, mother.
31. bhāī, brother.
32. bhēṇ, sister.
33. mōhaṇ, man.
34. ghiōṇ, woman.
35. * zō[1]l[1], wife.
36. * kuā, child
37. * kuā, son.
38. * kūī, daughter.
39. kām[a], slave.
40. jim[a]dār, cultivator.
41. guāl, shepherd.
42. Nārān, God.
43. Haṛmān, Devil.
44. dīns, sun.
45. tsanēr, moon.
46. tār[a], star.
47. āg, fire.
48. paaiṇ[yi], water.
49. * gīh, house.
50. ghōṛ[a], horse.
51. gā, cow.
52. * kutar, dog.
53. bilai, cat.
54. kukar, cock.
55. ār, duck.
56. ass.
57. camel.
58. pōkhur, bird.
59. gān[a], go.
60. khān[a], eat.
61. bishuā, sit.
62. ān[a], come.
63. kuṭṇ[a], beat.
64. * khaṛ bhōn[a], stand.
65. marn[a], die.
66. diun[a], give.
67. daur diun[a], run.
68. bahyuṛ[a], up.
69. nēṛī, near.
70. wōndī, down.
71. dūr, far.
72. * agar, before.

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73. pŏ^{h}ĭtr, behind.
74. kāhṇ, who.
75. kī, what.
76. * kyas, why.
77. tĕ, and.
78. tē, but.
79. agar, if.
80. ĥ, yes.
81. nēhĭ, no.
82. hai hai, alas.
83. ghō –r^{ā}, a horse.
84. –ṛi, a mare.
85. –ṛē, horses.
86. –ṛi, mares.
87. badhēl, a bull.
88. gā, a cow.
89. budhēl, bulls.
90. gŏi, cows.
91. kutar, a dog.
92. kutŏr, a bitch.
93. kutar, dogs.
94. kutŏr, bitches.
95. bak –ra, a he goat.
96. –ar^{I}, a female goat.
97. –rĕ, goats.
98. a male, deer.
99. a female deer.
100. deer.

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SIRĀJĪ.

Sirājī is spoken in the country north of the Cināb between Rāmban and Bhart on the way to Kishṭawār. Its headquarters may be said to be the large village of Ḍōḍā, three marches S.W. of Kishṭawār. Its features are what its position would lead us to suspect. On the North it gives way to Kashmīrī, on the West to Rambanī, on the N.E. to Kishṭawārī, and on the S. and S.W. to Bhadarwāhī and the Camba dialects. Its general framework is like the Panjābī group of languages, which, especially the Camba section, it resembles, but it has many points of agreement with Kashmīrī. In its fondness for a masc. s. in -ō and pl. in -ā, a likeness to Gujurī will be traced.

Nouns.		Sing.	Plur.
N.	bāb,	father	bab
G.	babba	ṇō (f. ṇī pl. m. ṇā p. f. ṇī)	babbā̃, &c.
D.	babbō		,,
Loc.	,,	mā̃	,,
Ab.	,,	atha (hatha)	,,
Ag.	babbē		,,

Far commoner than the gen. in -*ṇō* is that in -*ō*.

		Plur.
	ghar, house	ghar
G.	ghar–ō tō	gharā̃, &c.
D.	–ō	,,
L.	–ō mā̃	,,
Ab.	–ō atha	,,
Ag.	–ē	,,

so are declined nearly all masc. nouns ending in a consonant.

Maṇō is thus declined:

Maṇō man	Plur. maṇa
Abl. maṇwē	maṇā̃

Shuṇā́, dog (with an accented -ā) has the same in the plural.

Chōr -ō horse obl. –ē plur –ā obl. –ā̃.

Feminine Nouns.		Pl.
	baig–ī land, field	–īā
Ab.	–īā	–,,

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Dhī, daughter, however, takes *dhiè* in N. pl., so *ghōrī*, mare, has *ghōṛiē*. *Shuṇčī*, bitch, has *shunēīā*.

Ending in a Consonant.

Zanān woman Ob. zanāni Pl. zanāṅī

So *bēhṇ* or *baiḥṇ*, sister.

Gōrū, cow, has *gōrū* in the plur.

Pronouns.

	1st	2nd	3rd	yō, this
		Sing.		
N.	aũ	tu	su	yō
G.	miṇō	tiṇō	tētō	yētō
D.	mi	ti	tē	yē
Ag.	mĩ	tĩ	tĕṇī	yèṇî
		Plur.		
N.	ąh	tuh	tiṇē	yō
G.	āhmō	tuhmō	tiṇā tō	yiṇā tō
Ag.	asē	tusē	tèṇē	yĕṇē

Zō who (rel.) Ag. *sēṇī* pl. *siṇā*
Kam who? G. *kuh tō*
Kē any one Ob. *kĕtēī*

Adjectives are usually declined like nouns of the same form, but those ending in a consonant are not declined. Thus *jnānmatō*, good, *atsaggmatō*, bad, *miṇō*, my, *chittō*, white, are declined like *ghōṛō*, and their feminines *jnānmatī*, &c., like *ghōṛī*.

Comparison. There is no form for comp. and superl. The ideas are expressed as follows: *ukṛō*, high,—*athā ukṛō*, higher than,—*sabbaṇ athā ukṛō*, higher than all, i.e., highest.

Adverbs, *hī*, yesterday, *az*, to-day, *kālē*, to-morrow, *shaṛā* (zh not zh) to-morrow early

itthē, here *titthē*, there.

eabla, when, *tyĕbla*, then, *kava*, when? *huṇī*, now.

lūsha, quickly.

Verbs.

Auxiliary.

Pres. I am, &c. chi (s) chi (s) chu (f. chi) cha (s) chath cha

Past. I was but-ē (s) -ē (s) -ō (f.-i) -a (s) -ath -ā

In some places chis, chas, butēs, butas are used instead of chi, &c.

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Conjugation of *mārṇū*, beat.

Aor. or Cond. mār–ā̃ (or -amī) –ēs –i –as (or amatà) –ath –ēnth.

Fut. –ālō –ēlō –ēlō –ámalạ –athalā –ēnthalā

Imperat. mār māra.

Pres. mār or mārā̃ with chi chi chu cha chạth chə

Impf. mārā̃ tẹ̄ mār–ā tē –ā tō –ātā –ātath –ata (or *mārā̃* instead of *mārā* throughout), this *tē*, *tō*, &c., is the second syllable of *butē*, above.

Cond. Past. Aor. with *butē*, *aũ māramī butē*, I would have beaten.

Past. I beat. Agentive form of pronoun with *mārū* (*mārūō*).

Participles. Pres. *mārā̃*, having beaten, *mārīta*.

Passive, *mārī̃* with the various tenses of *gisṇō*, go: thus, *aũ mārī̃ gālō*, I shall be beaten, *su* or *ōh mārī̃ gō rō*, he had been beaten.

Gisṇō, go.

Future	gālō	gēlō	gēilō	gāmalā	gāthalā	gainthalā
Pres.	gā̃	chi, &c.	Impf.	gā̃ tē, &c.		
Past.	gēs	gēs	gō	gā	gāth	gā
Plupf.	gō–rē –rē		–rō	–rā	–rāth	–rā

Jaiṇō, (*jēṇō*) come.

Fut.	jālō	jēlō	jālō	jāmalā	jēthalā	jinthalā
Pres.	jā̃	chi, &c.	Impf.	jā̃ tē, &c.		
Past.	āwē	āwē	āō (āwō)	āwā	āwath	āwā
Plupf.	ū –rē	–rē	–rū	–rā	–rāth	–rā.

Bhāṇō, become, pr. p. bhōā̃, pa. p. bhōītā.

Past bhūē, like butē.

Dēṇō, give, pr. p. dā̃, pa. p. ditto.

In the following specimens the pronominal suffixes will be noticed chiefly as expressing the agent, e.g., *kēruēṇī*, *uzārīlēṇī*, *zabūēṇī*, *lāwēṇī*, *shuṇuēṇī*, *shaduēṇī*, for he did, wasted, sent, attached, heard, called. *dittāṇī* occurs agreeing with a fem. obj., something fem. was given by him. *kēoryēm*, I did. *kēuriēm*, I did (with fem. object), *dittuit*, thou gavest. In *bhējusēṇī* two suffixes are found –*s*– being for the object, and *ṇ* for the agent; he sent him, *usuē* (*–ēṇī*) *uskō* (*s*) *bhējā*. *Thū* and *sū* will be found as direct and indirect obj., sing.

The Prodigal Son.

Ēkī mahṇuē tā dui puttur butā nikkā maṭṭhā nē babbē zahnā
One man of two sons were, little boy by father to was said

Babbē tiṇē māla tō hissō zō mī jā̃ chu su mī dē,
Father thy property of part which to me coming is that to me give,

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apṇō māl tēṇi baṇṭī ḍittō, thōṛā dinā̃ ṇē mā̃ nikkē puttrē
own property by-him dividing was given, few days of in by-little son

sab jamē kĕrī lō dūr mulkhō safar kŏrūṅṇi
all together making was-taken far country to journey was-made-by-him,

titthē tĕṇī māl apṇō uzāṛi lēṇi, zabla māl
then by-him property own wasting was-taken-by-him when property

apṇō uzāṛi lēṇī tē mulkhē mā̃ kāl baṛō paiī
own wasting was-taken-by-him that country in famine great falling

gō tĕ sū baṛō taṇg bhōī gō, tē mulkhō tē ĕkkī
went and he very straitened becoming went that country of one

rahṇēbālē laba gēs tēṇī apṇiā̃ baiṛiā mā̃ sūr ṭsārnē
dweller near went-to-him by-him own field in swine to graze

bhējusēṇi, ziṇā phalīā sūr khā̃ tā sŭ maṇē
was-sent-to-him-by-him, what husks swine eating were, he heart

mā̃ karā̃ tō aū apṇō pēṭ bharā̃ tā kē dā̃ tō
in making was I own stomach may fill, to-him any one giving was

nā. Zabla hōsh̲ō mā̃ āō tyĕbla zabūĕṇī mēṇē babbā tē
not. When sense in come then was-said-by-him my father of

mazūr kita rajjī rōṭi khā̃ chi, aū itthē bucchā
labourers how many being satisfied bread eating are, I here hungry

marā̃ chi, aū apṇē babbō kaṇē uṭhīta calē gālō, zabālō hē
dying am I own father near having-arisen going will go will say O

Babbā Khudāyō tō tĕ tiṇō gunāh kĕōryĕm, yē gall caṇgī
Father God of and thy sin done-was-by-me this matter good

nĕhī lōk zabēnth tiṇō puttur chu, apṇō mazūr mī baṇāwā,
not people may-say thy son is, own labourer me make

sū apṇē babbō kaṇē uṭhīta āō su dūr butō su babbā
he own father near having-arisen came he far was him by-father

hārūō, tĕ tē rĕhm āō phiri daurīta gō tĕ galē
was seen and to him pity came again running went and neck

sāthi lāwĕṇi tĕ sh̲uṇḍiā dittiāṇi, puttrē tē
with-was-attached-by-him and kisses were-given-by-him, by-son to-him

zabūē hā Babbā Khudāyō tō tĕ tiṇō gunāh kĕōryĕm
was-said O Father God of and thy sin was-done-by-me

yā gall caṇgī nĕhī lōk zabĕnth tiṇō puttur chu, Babbē
this matter good not people may-say thy son is By Father

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nankarā ṇē zabūō sabbaṇō atha ṭalla caṇgga lāṣḥā ārō, tē
servants to was said all than clothes good quickly bring him

puṛ lāwa, tē hatthō chāp lāwa thū, pērā ṇō jōṛō lāwa thū
on attach and hand-on ring attach to-him, feet with pair attach to him

palurō batsuṛō ārita phaṭṭa thū āh khāmū tē khuṣḥi
kept calf having brought kill it we may-eat and happiness

karāmū, yō mēṇō puttur marī gō rō, tē huṇi uṭhūō rāzi
may make this my son dead gone was and now arose well

bhōĭta, ghadza gō rō huṇī mēli gō, tiṇē khuṣḥi karnē
having-become, lost gone was now found went, they happiness to make

lagūā tētō baḍḍō puttur baiṭhā nā butō, zabla gharē nēṛē āwō tyēbla
began his big son field in was when house near came then

bājā tō tē natsnē to bār shuṇūēṇī, ēkki apṇō
instrument of and dancing of noise was-heard-by-him one own

māhṇō shaḍūēṇi su putsūēṇī yō kut chu, tēṇi
man was-called-by-him him was-asked-by-him this what is, by him

zabūē tiṇō brhā āō tiṇē babbē batsuṛō palurē
was-said thy brother came by-thy father calf kept

halāl kĕrāwēṇī yā gallā caṇgā
lawful was-caused-to-be-made-by-him this matter-for well

ladūēṇī, su rōṣḥē bhūē antar na gāhṇē cāc̄ē, babb
he-was-found-by-him he in-a-huff became in not to go wished father

tātō bāihr gō su patiāṇē lagūē, tēṇi apṇē babbō
his out went him to persuade began by-him own father-to

jiwāb dittō mi kitē barīē tēṇi khidmat kāūriĕm
answer was-given by-me how-many years thy service was-done-by-me

tiṇō ākhō kadē na mi mōṛū kadē bakrē tō baccō mō
thy saying ever not by-me was-turned, ever goat of little-one me

kāṇ na dittūit aū apṇē dōstā ṇō sāthī khuṣḥī
for not was-given-by-thee I own friends of with happiness

kĕrāmutu, zabla tiṇō puttur ūrō zēṇī tiṇō māl kanjrīē
may make, when thy son came by-whom thy property harlots

ṇī hath-a udzāṛūēṇī tē tētē khātir palurō batsuṛō
with wasted-was-by-him, and his sake kept calf

phaṭṭ bāū tēṇi tē zabūē puttrā tū sadā mē sāthi
killed was, by him to him was-said Son thou always me with

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chi zō kĭ mīṇō chu sō tiṇō chu, par khushi kĕrni
art what anything mine is that thine is but happiness to make

khush bhōṇō caṇgī gal hutī, tiṇō yō brhā marī gō
happy to-become good matter was thy this brother dead gone

rō tā huṇi uṭhūō rāzī bhōĭta, ghadza gō rō huṇi
was and now arose well having-become lost gone was now

mĕlī gō.
being-found went.

EXTRACTS.

Rāti icch pōuō kukkṛiā khiāṇī phirī baḍḍō nuksāu
At night bear fell hens to eat then great harm

kĕrūōṇi padrō mĕ̃, lō bhūī tē ŏtrēi phirī tētē
was-done-by-him level in, light became and early again his

magar bhūā dāsh māhṇā, khurīō calō gā sū, dūr gā
after became ten moon track going went to-him, far went

su tē zāṛō mĕ̃ sultōrō hutō, titthē khāṇē khāṇ pouō, titthē
to-him and den in asleep was there food to eat fell there

phiri bundūki dittiā sū, na lagiā phiri nashi
again guns were given to-him, not were-attached, then running

gō tila hatha gharē calē āwā, dōkē dī lōkē
went, then from house to coming came, second day by people

mārā. Parū tī gal chi.
was killed. Last-year of matter is.

Tahsīldārē tī ciṭṭhī jĕ̃ chi. Mazūr ḍērē hāpat
Tahsildar of letter coming is. Labourers dwelling about

ārnā, bakrō, khaṭ, bhāṇḍā, kukkuṛ ārnā, ḍērō
to bring, goat, beds, vessels, cocks, to bring, dwelling

langhēita gharē jēṇō, itthē mĕ̃ kĭh kasūr bhēī
having-passed-on house-to to-come, there in any fault may-become

ta zŏrimānō dēṇō chip. Aū hāzir bhūē.
then fine to-give is. I present became.

Maĭ tō ghiwāṇō dūi cilkī, wadḍiē tī nikkiō duddh
Buffalo of tax two ten-annas big also little milk

cumṇēwali bī yō āhi puṛ zulm chu. Shūū bhēḍ̌ bakri sha
drinker also, this on on violence is. 100 sheep goats six

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rupayya tsōur āna gāhcarāi. Itthā mẽ bēūrō yō būtō
rupees four annas grass-feeding. Here in kid which was

ik sāla māp buṭā, az ghiṇī lēṇ lagūā, tē
one-year-old free were to-day taking to take they-have-begun and

az gōrū gaṇẽ cha, ghar zē baṇāwa cha, illā tō mul
to-day cows counting are, house if making are it of price

ghinẽ chau, diārā tō hukm na chu kaṭṇō tō, zō bōrī lakṛī
taking are, deodar of order not is cutting of, what other wood

chiā baḍṇō na dẽ cha.
is to-cut not giving are.

(*Note.*—The *dārō* referred to above is the annual procession from Jammū to Srī Nagar and back of the Inner Palace or Mahārāja's Ladies and their escort).

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Sirāji.

1. ikk, one.
2. dūi, two.
3. trāi, three.
4. tsōur, four.
5. pānts, five.
6. s̲hāh, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. das, ten.
11. bih, twenty.
12. panzā, fifty.
13. s̲hōn, hundred.
14. hatth, hand.
15. khur, foot.
16. nakk, nose.
17. acchi, eye.
18. mūh, mouth.
19. dant, tooth.
20. kann, ear.
21. kē, hair.
22. ruṭ, head.
23. jib, tongue.
24. iḍḍ, belly.
25. piṭṭh, back.
26. lōhā, iron.
27. sŏnnā, gold.
28. cāndi, rupp̣ā, silver.
29. bab, father.
30. ī, mother.
31. brhā, brother.
32. bahiṇ, sister.
33. māhṇū, man.
34. zanān, woman.
35. zanān, wife.
36. maṭṭhō, child.
37. maṭṭhū, son.
38. dhī, daughter.
39. kāmō, slave.
40. jīmīdār, cultivator.
41. guāl, shepherd.
42. Paṇmēsar, God.
43. S̲hatān, Devil.
44. dis, sun.
45. cann, moon.
46. tāra, star.
47. agg, fire.
48. pāṇi, water.
49. ghar, house.
50. ghōṛō, horse.
51. gōrū, cow.
52. s̲huṇā, dog.
53. bilāṛ, cat.
54. kukkuṛ, cock.
55. batki, duck.
56. khar, ass.
57. ūṭ, camel.
58. pōtō, bird.
59. gis̲ṇō, go.
60. khāṇō, eat.
61. mis̲ṇō, sit.
62. jaiṇō, come.
63. mārnō, beat.
64. khāṛōṇō, stand.
65. marnō, die.
66. dēṇō, give.
67. dauṛṇō, run.
68. khaṛō, up.
69. nēṛō, near.
70. nṛō, down.
71. dār, far.
72. agar, before.

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73. pat, behind.
74. kun, who.
75. kī, what.
76. kī, why.
77. tĕ, and.
78. but.
79. sē, if.
80. ẽ, yes.
81. nēhĩ, no.
82. hai, alas.
83. ghōṛ -ō, a horse.
84. -ī, a mare.
85. -ā, horses.
86. -iē, mares.
87. dānt, a bulls.
88. gōrū, a cow.
89. dānt, bull.
90. gōrū, cows.
91. ṣhuṇ -ā, a dog.
92. -ĕī, a bitch.
93. -ā, dogs.
94. -ĕiā, bitches.
95. chēṛō, a he goat.
96. bakrī, a female goat.
97. chēṛā, goats.
98. harn -ō, a male deer.
99. -ī, a female deer
100. -ā, deer.

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1. tiṇō nam kut chu? what is your name?
2. yē ghōṛē thī ummar kittũ chī? how old is this horse?
3. ēllāh athā Kashmīrā tã kittõ dūr chu? how far is it from here to Kashmir?
4. tiṇē babbŏ tā gharō mã̃ puttur kita cha? how many sons are there in your father's house?
5. ajj aḍ haṛā dūr āwē, I have walked a long way to-day.
6. mēṇō tsatsē tō puttur tētī bēhṇī sāthī biāō rō chu, the son of my uncle is married to his sister.
7. gharō mã̃ chittē ghōṛē tī kāṭhī chi, in the house is the saddle of the white horse.
8. kāṭhī pīṭṭhī puṛ kasi laththō, put the saddle upon his back.
9. tōtē puttrē mē matē kōṛṛē mārū ā, I have beaten his son with many stripes.
10. pahāṛū tō shirē gōrū bakriā tsārã chu, he is grazing cattle on the top of the hill.
11. ghōṛē bēṭ buṭṭō tal bishru chu, he is sitting on a horse under that tree.
12. tētō brhā bēhṇi athā baḍḍō chu, his brother is taller than his sister.
13. yētū mul ḍhāī rupayyō chu, the price of that is two rupees and a half.
14. mēṇō babb yē nikkē gharō rahã chu, my father lives in that small house.
15. yō rupayyā tã dē lē, give this rupee to him.
16. yō rupayyā tiṇ ghiṇī jē, take those rupees from him.
17. mast mārō thū tō radzū sāthī bandhī thū, beat him well and bind him with ropes.
18. khūhō mã̃ pāṇī ghiṇi jē, draw water from the well.
19. mē ārī ārī cal, walk before me.
20. kāhtō muṭṭhō ti patā jã̃ chu? whose boy comes behind you?
21. yō kāh athā mul āwath, from whom did you buy that?
22. gramō kũtsiā haṭiābāliā athu, from a shopkeeper of the village.

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RĀMBANĪ.

Rāmbanī is, like Pōguli which it closely resembles, connected with Kashmīrī; it is however further away from Kashmīrī than Pōgulī is. This is evident from its vocabulary, also from various points in its grammar, such as the formation of the Passive voice by means of the verb *go* instead of the verb *come*, and the greater use of compound verbs; it is still more noticeable when we consider the pronunciation. Rāmbanī has very largely a Panjābī pronunciation, Pōguli is pronounced like Kashmiri—thus for example *ghŏṛᵘ* would be differently pronounced in the two.

Nouns.

		Sing.	Plur.
N.	bābb,	father	bābb
G.	babb–a	saṇ (f. saṇī, pl. saṇā, saṇyī)	babb–aṇ saṇ, &c.
D.	–a		–aṇ
Ab.	–a	thā̃	–aṇ thā̃

māhṇ-ō, man, obl. s. –ă n. pl. –ā obl. pl. –aṇ

So also *ghōṛᵃ*, horse, *lāk* or *lōkᵃ*, boy

Shṇā, dog and *tsirrā*, goat do not change for the nom. pl.

Fem. Nouns.

	Sing.	Plur.
N.	kuṛhi, daughter	kuṛh-iā̆
G.	kuṛ-hi saṇ (saṇī, saṇā̆, saṇyī)	–iaṇ, &c.
D.A.	–hī	–iaṇ

So *ghōṛī*, mare

Zanānā, woman takes *zanānī* in the plur.

Shuṇēī, bitch does not change for the nom. pl.

bahiṇ, sister has obl. *bahiṇă*.

The short vowels at the end of words are very indistinctly pronounced, and as Rāmbanī is never written it is often extremely hard to tell which short vowel is being used, or whether what seems like a short vowel is really one, or is merely the necessary emission of breath after a consonant.

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PRONOUNS.

	Sing.			Plur.		
	1st	2nd	3rd	1st	2nd	3rd
N.	aŭ	tu	su	N. as	tus	tiṇ
G.	miṇ̆	tiṇ̆	tĕs-aū (f. ĕī)			
D.	mi	tī	tĕs	G. as-aū (f. ĕī)	tus-aŭ (f. ĕī)	tiṇ-au (f.-ōī)
Ag.	mi	tī	tiṇ	Ag. asaĭ	tusaĭ	tiṇĕi

tĕsaū makes *tĕswō* in the oblique and others in *-aū* are similarly inflected.

kitō, how much or many? fem. *kitĕ*, plur. *kitā*.

kam, who? G. *kasaū*. *Yū* = this.

ADJECTIVES are declined chiefly like nouns, thus *caŋgō*, good, is like *māhṇō*, and its fem. *caŋgī* is like *kuṛhī*.

Comparison is expressed by the positive form with *thā̃*,—*thā̃ caŋgō*, = better than—, *sabbaṇ thā̃ caŋgō*, better than all, *i.e.*, best.

VERBS.

Auxiliary Pres. I am &c. chus chus chu chasam chath chi

Past āt-us -us -ū -asam -ath -ā

Mārnu, beat pr. p. mār or mārā̃, pa. p. mārtumut

Aor. or Fut. mār-ā̃ -as -ī -am -ath -ī

Pres. mār or mārā̃ with auxil. pres. chus, &c.

Impf. „ „ „ „ „ past ātus, &c.

Past Agentive form of pronouns with *mārtu*

Pres. Perf. „ „ „ „ „ *mārtumut chu*.

Plupf. „ „ „ „ „ *mārtumut ātū*.

Passive. *mārī*, with various parts of *gatshnu*, go. Thus *aū mārī gatsh chus*, I am being beaten, *aū mārī gatshā̃* or *gĕūs*, I shall be or was beaten.

Gatshnu go, pr. p. gatsh or gatshā̃, pa. p. gōmut

Aor. or Fut. Pres. Impf. regular like *mārnu*

Past. gĕūs gĕūs gĕū gōāsam gĕūth gēā

Pres. Perf. and Plupf. *gōmut* with pres. auxil. *chus*, &c., and past aux. *ātūs*, &c., respectively.

ĕṇū, come, pr. p. *ā*, *rahṇu*, remain, pr. p. *rā̃h*.

Rāmbani has compound verbs after the Panjabi and not the Kashmīrī model, *e.g.*, *ghinī laiṇu*, take outright, Urdū *lē lenā*.

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Rāmbanī.

1. ik, one.
2. dĭh, two.
3. cēī, three.
4. tsaur, four.
5. panṭa, five.
6. ṣhĕ, six.
7. sattṭ, seven.
8. aṭh, eight.
9. nau, nine.
10. das, ten.
11. bīh, twenty.
12. panzāh, fifty.
13. ṣhau, hundred.
14. hatth, hand.
15. khur, foot.
16. nakk, nose.
17. nech, eye.
18. mūĭ, mouth.
19. dant, tooth.
20. kann, ear.
21. kēṣh, hair.
22. ruṭ, head.
23. zibb, tongue.
24. pōṭ, belly.
25. piṭṭh, back.
26. lōhā, iron.
27. sōnū, gold.
28. cāndī, silver.
29. babb, father.
30. ammā, mother.
31. brhā, brother.
32. bahiṇ, sister.
33. maḥṇ, man.
34. zanānᵃ, woman.
35. zanānᵃ, wife.
36. lōk, child.
37. lōk, son.
38. kuṛhī, daughter.
39. kāmᵈ, slave.
40. zamindār, cultivator.
41. guāl, shepherd.
42. Paṇmēsar, God.
43. Ṣhatān, Devil.
44. dūs, sun.
45. tsannī, moon.
46. tārᵃ, star.
47. agg, fire.
48. pāṇī, water.
49. ghar, house.
50. ghōṛᵘ, horse.
51. gau, cow.
52. ṣhuṇā, dog.
53. bilār, cat.
54. kukkur, cock.
55. batkī, duck.
56. khōtᵘ, ass.
57. ṭṭ, camel.
58. pakhrū, bird.
59. gatshnu, go.
60. khāṇu, eat.
61. bimṇu, sit.
62. ōṇu, come.
63. mārnu, beat.
64. kharōun, stand.
65. marnu, die.
66. dēṇu, give.
67. daurnu, run.
68. ubbu, up.
69. nēṛē, near.
70. khalō, down.
71. dūr, far.
72. agar, before.

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73. pat, behind.
74. kam, who.
75. kut, what.
76. ki, kizug, why.
77. tă, and.
78. par, but.
79. zĕkar, if.
80. ă, yes.
81. na, no.
82. haī hē, alas.
83. ghō -ṛă, a horse.
84. -rī, a mare.
85. -rā, horses.
86. -rīā, mares.
87. dānt, a bull.
88. gaw, a cow.
89. dānt, bulls.
90. gawa, cows.
91. ăhuṇ -ā, dog.
92. -ĕī, a bitch.
93. -ā, dogs.
94. -ēī, bitches.
95. tsirṛū, a he-goat.
96. tsālī, a female goat.
97. tsirṛū, goats.
98. hur -n, a male deer.
99. -nī, a female deer.
100. -n, deer.

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1. tiṇō nām kut chu ? what is your name ?
2. ĕs ghōṛē saṇī kitī umr chī ? how old is this horse ?
3. itt ātă Kaṣhmirā tā kitō dūr chu, how far is it from here to Kashmir ?
4. tiṇi bappū saṇī gi kită lōkă chō ? how many sons are there in your father's house ?
5. aū az dūr hanṭhī karī calī gyūs, I have walked a long way to-day.
6. miṇi pitrīĕ saṇă lōkū tĕṣhwō bahiṇi sāthī biahtumut chu, the son of my uncle is married to his sister.
7. gī mā chittē ghōṛē saṇi kāṭhī chi, in the house is the saddle of the white horse.
8. kāṭhī tĕsĕī piṭhī bhēī lathas, put the saddle upon his back.
9. mī tĕswĕ lōkĕ mata kōṛṛā ditmat chĕs, I have beaten his son with many stripes.
10. yū pahār saṇi ṣhiri bhēī bakriă gawa suṇal chu, he is grazing cattle on the top of the hill.
11. yū ghōṛā bhōī buṭă khal bimī chu, he is sitting on a horse under that tree.
12. tĕsaū brhā tĕṣhwĕ bahiṇá thā baḍū chu, his brother is taller than his sister.
13. tāsaū mul ḍhāī rupaō chu, the price of that is two rupees and a half.
14. miṇō bābb is maṭṭhĕ gī rāh chu, my father lives in that small house.
15. tĕs yū rupayya dēṇu, give this rupee to him.
16. tiṇ rupae tĕs thā ghinni laiṇă, take those rupees from him.
17. tĕs juān mārniss gazari sāthī gaṇṭhī, beat him well and bind him with ropes.
18. talāo mā thā pāṇī kāṛ, draw water from the well.
19. mī agar cal, walk before me.
20. kasaū lōkū tī pat patà ō chu ? whose boy comes behind you ?
21. yū kas thā muli āṇ chut ? from whom did you buy that ?
22. gāma saṇi kōtsi haṭiābālā thā, from a shopkeeper of the village.

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PÖGULĪ.

The Pōgulī language is spoken over a small tract of country to the east of Rāmsūh which is 18 miles south of the Bānihāl Pass. It is therefore spoken in Jammū State. It resembles Kashmīrī, though it is quite unintelligible to speakers of that language. Most Pōgul people know some Kashmīrī. Nearly all the peculiarities of Kashmīrī are found in a modified form in Pōgulī, which being a border language contains also a number of points in common with dialects which look to Panjābī as their fountain head. Pōgulī differs very slightly from the dialect of Pĕṛistān. Pōgul and Pĕṛistān are two streams flowing into the Bishlar, which in turn joins the Chināb. The tract of country across the Bishlar from Pōgul and Pĕṛistān is called Sar; its inhabitants are said to speak the same language.

Nouns.

	Sing.	Plur.
N.	maul	Māl–a
G.	māla, san (f. sin, pl. sana, f. sanya)	–an san, &c.
D.	mālis	–an
Loc.	„ manz, &c., &c.	–an, &c.
Ab.	„ laba	– „
Ag.	māli	– „

So *lōk* or *lūk*, a boy, *lōka san*, *lōkis*, *loki*, &c.
mŏhan, man, *mahna san*, *mahnis*, &c.

There seems to be considerable indifference about the inflection *-is*, and one hears *-as* and *-us*, but whereas *-as* and *-is* seem rare for inanimate objects, so one seems very rarely to hear *-us* with nouns denoting sentient beings. It will be noticed that the genitive postposition does not, as in *Kashmīrī* change, according to what word it follows, into *hun* or *aw* or *un*. The oblique of *san* is *sani* or *sanni*.

Fem. Nouns.

	Sing.	Plur.
N.	kuhṛī, daughter	Kūhṛ–a
G.	kūhṛā, san, &c.	–au san, &c.
D.	kūhṛa	–an
Ab.	„ laba	–an &c.
Ag.	kūhṛa	–an

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There are as in Kashmīrī, though to a much less extent, internal vowel changes along with inflection. These changes make it difficult to give one word as a type of many others. There are peculiar consonantal changes also. The following are examples in addition to the words *maud* and *mŏhan*, above.

	Sing.		Plur.	
	M.	F.	M.	F.
	ghōṛ^{ā}, horse	ghōṛ^{ī}	ghōṛ^{ā}	ghŭṛ^{ā}
	hunn^{ā}, dog	hn^{i}ṇn^{i}	hunnn	hunya
	juān–mut, good	–mit	–mata	–maca

Pronouns.

	1st	2nd	3rd	yĕ, this
		Sing.		
N.	aŭ	tu	sa	yō
G.	mānu	tānn	tĕs-au, tyĕs-au –fem. –ĕi	yĕsau
D.	mī	tī	tĕs, tyĕs	yĕs
Ag.	,,	,,	tīn	yin
	as	tus	tiaŭ	yaŭ
	asaū	tusau	tiauan	yauan
	asan	tusan	tiauan	yauan
	asĕī	tusĕī	tiaŭĕī	yaŭĕī

tyĕs-au, asan, tusau, yĕsau are thus inflected

tyĕs-au f.s. –ĕī m. pl. –au –f. pl. –yĕ
Abl. s.m. –wŏ s.f. -yĕ and so on

mānu, tānu Obl. *tāna*, Ag. *tāni*
kam, who? G. *kas-au* D. *kas*.
yu, who G. *yĕs-au* Agent *yīn*
kyĕt, how many pl. *kyĕtā*

Adjectives. Owing to vocalic and consonantal changes it is difficult to give rules for the declensions of adjectives. Many are indeclinable. Those in *-mut*, are declined like *juānmut*, given above among the nouns. The *s.* of *-is* is usually omitted with adjectives, thus *panani gharus*, to his house, not *pananis gharus*. Otherwise adjs. are generally speaking inflected like nouns (except of course indecl. adjs.)

Comparison. There is no form for comp. or superl. The positive form is used with, *khota*, than, as *tĕsĕi bāna khota bŏṛ*, bigger than his sister; for the superl. *sārnī khota*, than all, is used, *sārnī khota bŏṛ*, bigger than all, biggest.

Adverbs. *Kur, tyur, yur*, whither? thither, hither.
kōr, tĕr or *tāti, iti*, where? there, here.
tĕblai, then, *yĕblai*, now, *yabla*, when

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accat, day before yesterday, *is*, yesterday, *as* to-day, *vaic*, to-morrow, *cindus* (*cāē*, three, and *dus*, day), day after to-morrow, *tswŏhaî*, quickly.

Verbs.

Auxiliary.

Pres. I am, &c. chus chus chu chisam chĕth chi
Past. I was āh -tūs -tūs -tū -sam -tath -ta (also auhtūs, &c.)

Phārau, strike, beat.

Aor. or Fut. I may or shall beat phār- ą -us phairi phār -am -uth -un
Pres. I am beating. Pr. p. phārti (indecl.) with pres. auxiliary chus, &c.
Impf. I was „ „ „ „ „ „ past. „ āhtūs, &c.
Past. I beat, &c., Agentive form of pronouns with phārtū
Pres. Perf. I have beaten „ „ „ „ phartumut chu
Plupf. I had „ „ „ „ „ „ āhtū
Conditional. phāṭ-iha -ōs -ihi -aham -ahōth -ahun
Imper. phār phāri.
Participles pr. p. phārti, pa. p. phārtumut, having beaten, phairksri

The *Passive* is formed by using the particle *phōramá* with the various tenses of *yūun* come, thus *aā ās phārani*, I was beaten, *yaua phōrani*, I shall be beaten.

Gatshau, go.

Aor. Fut. gatsha gatshus gētshi gatsh-am -uth -un
Past. gōs gōs gō gēōsam gēōath gĕō
Pres. *gatsh* or *gatshti chus, &c.*
Part. Pr. p. gatshti pa. p. gyĕmut.
Pres. Perf. Plupf. gyĕmut chus, āhtūs, &c.
Yūun, come, pa. p. āmut.
Aor. Fut. Yaua yōwus yēau yauam yōuth yōun
Past. ās ās aō āŏsam āuath aun
Dīun, give, pr. p. dēti pa. p. dyutamut
Aor. Fut. dēāua dĕōwus dēu dēauam dēōuth dēōun
Past. dyut, used like phārtu
Āsau, become, pr. p. ās, āsti, having become ciskĕn.
Aor. Fut. āsa āsus ais ăsam āsuth āsun
Bjimau, sit Past bīmtūs, like āhtūs. seated = bīmi
Aor. Fut. „ bim -a -us -i -am -uth -un
Rahau, remain, Aor. Fut. raha rahus rih ruh - am -uth -un.
Past. rahu -us -us rōhn rahu -sam -ath -a
Bīau, fear Aor. Fut. bīwa or biuwa, &c., frightened = bii
Past. bīuus like rahuus.
Piau, drink, Aor. Fut. pĕōa pēōus piwi pĕō -am -ath -un
Past. *pīut*, used like *phārtu*, with fem. obj. *pīl*.

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Karnu, do, past, *kō* (with fem. obj. *kē*) ps. p. *kyĕmut*.
zapnu, say, past, *jō*
dhaũnu, walk, &c., past, *dhaũtus*
khalnu eat, past, *khaō* (with fem. obj. *khāē*)
Causative verbs are formed by adding *-al* to the root of the verb, *e.g.*, *khālnu*, eat, *khālalnu*, cause to eat, feed.

Pronominal suffixes are used somewhat as in Kashmiri. When *-n* is used as an agent to express *by him*, a vowel change occurs, *e.g.*; *jō* was said, *jōās* was said to him, but *jŏn* was said *by* him, similarly *kō* was done, *kŏñ* was done by him, *dyutŭn* was given by him, *prustŭn* was asked by him. Note also *pashtumāi*, was seen by-me, *jŏmmaī*, was said to me (*m*) by him (*n*).

To be able is expressed by *hagnu* used with the root of a verb, *e.g.*, *aũ haga gatsh*, I am or shall be able to go.

The Prodigal Son.

Yakis mahnas dih lōka ahta lōkheyē panani mālis jō,
One man to two sons were by-little own father-to was said,

Dāba tina mālus yō mi hissa yēau, su mi dēh,
Father thy property of what to me part comes that to me give,

tin dyut tiauan manza panun māl, baiṇṭi, manēi dūsēi
by him was given them among own property dividing, five days

pata lōkheyē lōki saurni kō jama tĕ dūr mulkus
after by-little son all was-made together and far country

manz kaujuin safar, tĕ tēr allakmat kar sūt
in was-made-by-him journey and there bad work with

kŏñ panun māl phanā, yĕbla kŏñ
was-made-by-him own property destruction, when was-made-by-him

saurni māl khare ada pē tyēs mulkus manz sakht kal
all property spending then fell that country in severe famine

tō su samuztu lācār, tērki mulkus rahnawalis laba gō,
and he became helpless, there-of country-of dweller near went

tin pyĕntu panani khēti manz sōr gās khālalnĕ kica, tĕ yaũ
by-him was-sent own field in swine grass feeding for and what

hima sōr khālti āhta su zapti āhtū aũ khāla idḍ
husks swine eating were he saying was I may-eat stomach

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bhara, tĕ kās āhtūs na dētī, yabla hōsh ās
may-fill and anyone was-to-him not giving, when sense came-to-him

tyabla jūn mīna mālis kyēta mōzur chyī, pūra pōṭh
then was-said-by-him my father's how many labourers are, ful-ly

idd chyi bharti, tĕ aũ chus phāka phaṭti, aũ kharta mālis
stomach are filling and I am hunger of dying, I will stand father

laba gatsha tĕ tyĕs aũ zapa Hatsē Bāba, mi kō tūn
near will go and to him I will say O father, by me was-done thy

tĕ Khudā sun gunā, aũ chusna lāik tūn lōk zaptiam mī
and God of sin I am not worthy thy son saying-to-me me

tī kara mazūr shō, tin pata kharathī tĕ āō mālis laba,
also make labourer like, that after he stood and came father near,

su āhtū tirhūī tĕ mālī bāltūn tō tyĕs āō tārs tĕ
he was far and by father was-seen and to him came pity and

tyĕs nālmut kūsnē tō miṭh ditsēn. Lōkī
to him embrace was-made and kiss was-given-by-him. By-son

wōntus Hatsē Bāba mī kō tūn tĕ Khudā sun
was-said-to-him O father by-me was-done thy and God of

gunā, aũ chusna lāik tūn lōk zaptiam. Mālī pananan
sin I am not worthy thy son saying to me. By father own

naukaran jūn sārnī khōta ḍāḍḍ jnān tswōhoī aun
servants-to was-said-by-him all then garment good quickly bring

tĕ tyĕs laug tyĕswō āhtus manz laugthas wail, khōran manz
and him-to attach his hand in attach-to-him ring foot in

jōṛ tĕ yūṭh wōts āutluan tĕ karthas halhal, as khālam khushī
pair and fat calf bring-it and make-it lawful, we may eat happiness

karam, mian lōk phaṭmut auhtū gō zinda rāntamut auhtū
may-make, my son dead was went alive lost was

yublai miltu, tĕ tiaũĕi khushī karnī ke. tyĕsun
now was-found and by-them happiness to make was-made. His

zūṭh lōk waigi manz auhtū yabla su panani gharus wōt tin
big son field in was when he own house arrived by-him

dhōlau sun nasni sun āwāz huntūn tĕ prustūn
drum of dancing of voice was heard-by-him and was-asked-by-him

yū kut gō tin jōas tūn bārun āmut chu tĕ
this what went by-him was-said-to-him thy brother come is and

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tĭni māli yūṭh wāts halhal kūñ, tyēs kici tyēs
by-thy father fat calf lawful was-made-by-him that-for to-him

miltū jaāua paiṭh, su gō mast kāhli aũ gōō gatshabana, tĕ
was-found well like he went very angry I house-to will-go not and

tyĕsau maul gōṭhō nyistu tĕ manaltūn sō,
his father out went-out and was-persuaded-by-him to-him

tin panani mālis dyutūn jawāb, kyĕt kuāl
by-him own father to was-given-by-him answer how much time

khyĕzmat tin kĕ mi, tĕ zāt tin kath balti na
service thy was-done by-me and ever thy word was-turned not

mi, tĕ ti zōt dyit na mi tsēlya pāṭh aũ kara
by-me and by-thee ever was-given not to me goat kid I may-make

khush̲ī panana dōstan sĭt, yabla tinn lōk āō yin
happiness own friends with when thy son came by-whom

kō tiūn māl kaujrūn sĭt kharāb, ti kyĕmut chu
was-made thy property harlots with evil by-thee made is

tyĕswē kicyā mōṭ wōta halhal, tin jōas mina lōkā tu
him for fat calf lawful, by-him was-said-to-him my son thou

chus hamēsha mi sĭt tĕ sārni cīz yū chū mīun su chu tīun
art always me with and all thing which is mine that is thine.

Khush̲ī karnu jaān cīz gō, tīun bārun phaṭmut auhtū, gō
Happiness to make good thing went thy brother dead was went

zindā, rāntumut auhtu yablai miltu.
alive lost was now was-found.

Extracts.

Aũ ās waiga manz tēr pash̲tumī sh̲āput, adā ḍhōra ginn
I was field in there was-seen-by-me bear, then stone taking

pāsis rarā aũ gōs bīī aũ ās gīōh nish̲. Sāhbas sĭt
I-fell-to-it rushing, I went afraid, I came house near. Sahib with

āhtā trīh māhuā, tini āuta sh̲āl pānts tin pata gō
were 30 men by him were-killed jackals five that after went

hakka, hakka pēntūn tsāilih māhua Sāhab rōhn
jungle-beat, were-sent-by-him forty men Sahib stayed

janglas luṭus pāt tēr sh̲aput autūn āhṭ tĕ
jungle-of head on there bears were-killed-by-him 8, and

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khalō phirtu. Lassa jamādar caprāis pēntu aũ ās dih dus
down he turned. By Lassũ ,, caprāsī was sent I came two days

wātus tēr dānt lēhtī āhtūs aũ tēr jūmnaī Sāhab
arrived there, oxen grazing was I, there was-said-to-me-by-him Sahib

āō panin bōlī zŏp din dusan rahnus Sahabus sŭt Sāhab
came, own language speak, two days I stayed Sahib with Sahib

tsaṭ walti auhtū, sūi go dahan gazan ḍuggu luṭ bakkhī, rŏhan
swimming was he went ten yards deep head towards stayed

pahrus tŭ, tamāsha laig bālni mahna pantsā. Tin pata,
one-watch up-to, fun began to see men 50. That after

jūn panin bōlī zŏp khālnu khain na,
was-said-by-him own language speak food was-eaten-by-him not.

taklīf mast laiga. Wat wata tāp āhtū sakht,
trouble great was-attached. On-the-way sunshine was severe,

tāpus āhtū bimī gatshtĭ āhtū, zapti āhtū halla bōlī
sunshine in he-was seated, going was saying was bravo language

zŏp. Mast tāp āhtū tĕ Sāhbi gŏnṭhtu dastār
speak. Great sunshine was and by Sahib was-knotted turban

pananyi ṭŏipă pŭt. Sāhab āhtū rāt raṭti
own hat on. Sahib was at night seizing (i.e., keeping me)

din pahran bōlī sani kyicī.
two watches (i.e., 6 hrs.) language for.

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Pōgulī.

1. yakh, one.
2. dīh, two.
3. cāē, three.
4. tsāur, four.
5. pā̃ts, five.
6. sẖē, six.
7. satt, seven.
8. āhṭ, eight.
9. nāu, nine.
10. dāh, ten.
11. wīh, twenty.
12. pantsā, fifty.
13. hat, hundred.
14. ābt, hand.
15. khur, foot.
16. nāht, nose.
17. aceh, eye.
18. mūi, mouth.
19. dant, tooth.
20. kanu, ear.
21. mast, wāl, hair.
22. lŏṭ, head.
23. zīū, tongue.
24. iḍḍ, belly.
25. caṛh, back.
26. sẖāhtar, iron.
27. sōun, gold.
28. rūpp, silver.
29. maul, baub, father.
30. yēi, mother.
31. bārun, banī, brother.
32. bēan, sister.
33. mōhan, man.
34. kuṛmāhn, woman.
35. kōlai, wife.
36. lūk, child.
37. lūk, son.
38. kuṛhī, daughter.
39. gulāu, slave.
40. zamindār, cultivator.
41. guāl, shepherd.
42. Khudā, God.
43. Sẖēitān, Devil.
44. dūs, sun.
45. zōsun, moon.
46. tārgan, star.
47. tsōṛi, nār, fire.
48. pāl, water.
49. ghar, house.
50. ghuṛā, horse.
51. gāū, cow.
52. hunnā, dog.
53. brār, cat.
54. kukkuṛ, cock.
55. batkī, duck.
56. khar, ass.
57. ūṭ, camel.
58. jŏnāwār, bird.
59. gatsinu, go.
60. khālun, eat.
61. byimun, sit.
62. yēun, come.
63. phārnu, beat.
64. kharkhuṛ, rahnu, stand.
65. phaṭnu, die.
66. dēun, give.
67. dhaūtulnu, run.
68. ubha, up.
69. nōri, near.
70. khalā, down.
71. dūr, far.

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72. aggē, before.
73. pat, behind.
74. kam, who.
75. kut, what.
76. guzzi, why.
77. tĕ, and.
78. par, but.
79. if.
80. āĭ, yes.
81. na, no.
82. haī, alas.
83. ghō -ṛᵘ, a horse.
84. -ṛᴵ, a mare.
85. -ṛᴬ, horses.
86. ghuéuṛᴬ, mares.
87. dānt, a bull.
88. gāŭ, a cow.
89. ḍānt, bulls.
90. göitri, cows.
91. hunnᵘ, a dog.
92. huᴵnnᴵ, a bitch.
93. hunnᴬ, dogs.
94. hunya, bitches.
95. kaṭlŭ, a he-goat.
96. tsēl, a female goat.
97. kaṭla, goats.
98. har -n, a male deer.
99. -nᴵ, a female deer.
100. -n, deer.

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1. tiun nām kut chu? what is your name?
2. yĕs ghōṛis ummur kyit thī? how old is this horse?
3. ita pāta Kashīr tā kituk chu dūr? how far is it from here to Kashmir?
4. tiui māla sani gī manz kĕta lōkă chĕ? how many sons are there in your father's house?
5. aū az dur tā dhaūtus, I have walked a long way to-day.
6. mini pēcow sani lōkī chu tyĕsyĕ bină sīt byāh kyĕmut, the son of my uncle is married to his sister.
7. chitti ghōṛă sun zin chu gī manz, in the house is the saddle of the white horse.
8. tyĕsyĕ coṛi pāt zin li, put the saddle upon his back.
9. mī tyĕswĕ lōkyas shāhṭĕi kōrṛāi sīt phārtumut chu, I have beaten his son with many stripes.
10. bāla sanni luṭus pāt su chu gallas gās khālal, he is grazing cattle on the top of the hill.
11. su chu ghōṛis pāt kōlis khal bima, he is sitting on a horse under that tree.
12. tĕsau bārun tĕsĕi biun khŏta bŏṛ chu, his brother is taller than his sister.
13. ittĕk kimat thi ḍāī rupaē, the price of that is two rupees and a half.
14. miun maul chu tĕs lōkhoyis garus manz rahti, my father lives in that small house.
15. yĕ rupai tyĕs dyōn, give this rupee to him.
16. yaū rupiă gyun tyĕs, take those rupees from him.
17. tyĕs mast phāri tĕ razau sīt gaṭhin, beat him well and bind him with ropes.
18. khūhus manz pāī kāṛi, draw water from the well.
19. mī aiggī dhaūi, walk before me.
20. kasau lōk chu ti pata pata dhaūti? whose boy comes behind you?
21. ti kas laba tyĕs mŏl gintu? from whom did you buy that?
22. gāma sanni dukāndāras laba, from a shopkeeper of the village.

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KISHṬAWĀRĪ.

Kṣhṭawāṛi is spoken in and near the village of Kiṣhṭawāṛ, an important place with 2,500 inhabitants, not far from the S.E. border of Kaṣhmīr. It is a dialect of Kaṣhmīri, which it very much resembles. In Kiṣhṭawāṛ Kaṣhmirī is perfectly well understood.

Nouns Masc.

	Sing.	Plur.
N.	mbāl –ŭ, father	mbāl –ĭ
G.	–i sun	–iĕn hun[ŭ]
D.	–is	–iĕn
Loc.	–is manz	– ,, manz
Ab.	–is hata	– ,, hata
Ag.	–in	–iau

ghuṛ[ŭ], horse, obl. *ghuṛ-i*, *–is* &c., Pl. *ghuṛ*[i], obl. *ghuṛiĕn* &c.

so also *shuṛ*[ŭ], boy (Ag *shuṛiĕn*)

Then is also a declension ending in *–a –as* &c., for the oblique cases.

ghar house, *ghar –a sun, –as, –an*, Plur. *ghar*, *ghar –an –au*.

So also *ḍaṇḍ*, back,

tshyōṛ[ŭ] he-goat, pl. *tshēṛ*[i]

Fem.	Noun	Sing.	Plur.
N.	kōṛi –ī	daughter	kōṛ –i
G.	kōṛ –i	hun[ŭ]	–iĕn &c.
D.	–i		,,
Loc.	–ī	manz	,,
Ab.	–i	hata	,,
Ag.	–ī		–iau

bhain sister, obliq. *bhēnyi*.

gāu cow, pl. *gāṣ*.

Pronoun.

	Sing.			Plur.		
	1st	2nd	3rd	1st	2nd	3rd
N.	bōh	tu	su	as	tus	tim
G.	miāun	tsāun	tyisun	as –un	tus –un	tim –an hun
D.	mŭ	tsĕ	tyis (neut. tath)	–i	–i	–an
Ag.	mĕ	tsĕ	tin	–ī	–ī	–au

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yi, this or rel. who, declined like *su*, *yisun* &c., plur. *yim* &c.
kŏ who G. *kasun*, D. &c., *kas*; *kŭ* anyone, obl. *kăsi*
*kyut*ª how much f. *kitsa*, pl. *kitya* how many.
midun, *tsūun*, *tyisun*, *asun*, *tusun*, and *hun* (of *timan hun*) are declined like adjectives.

Adjectives are declined very much like nouns. Many however are indeclinable.

Comparison. 'Than' is expressed by *nishi*, and the positive form is used with *nishi*, *sabar* good,— *nishi sabar*, better than, *sāritsi nishi sabar*, better than all, best.

Verbs.
Auxiliary Pres. I am &c., thus thukh thu thī thōasa thī
Past I was &c., āsus āsukh āsū āisi āsĕana āsai (or āusus &c.)
tsōṭun, beat Pr. Pa. tsōṭan pa. p. tsōṭmut, having beating, tsōṭi, or tsōṭit
Aor. or Fut. tsōṭ –a –akh –i –an –iū –au
Imper. tsōṭ tsōṭiū
Pres. Ind. tsōṭan (pres. p.) with Pres. Auxil. bŏh thus tsōṭan &c.
Impf. „ „ Past. „ bŏh āsus „ &c.
Conditional tsoṭah –a –akh –i –au –iū –an.

Past mē tsōṭum, tsē tsōṭath, tīn tsōṭ, asī tsōṭ, tusi tsōṭĕau, timan tsōṭakh.

Pres. Perf. mē thum tsōṭmut &c.
Plupf. mē asum „ &c.

Passive, *tsōṭa* with the various parts of *gatshunª*, go, bŏh thus tsōṭa gatshau, I am being beaten.

Gatshunᵏ, go pr. p. gatshan, pa. p. gŏmut.
Aor. or Fut., Impor., Pres. Ind., Impf., Cond. all regular like tsōṭun
Past gōs gōkh gōu gē gōau gē
Pres. Perf. bŏh thus gŏmut &c.
Plupf. bŏh āsus gŏmut &c.
marun die, past mūd –us –ukh mūdu &c. pa. p. mūdmut.
rihun remain, past raṭh –us –ukh –u &c.
hĕun take, past hyut, is used as in Kashmirī for 'begin' (with the infin.)
yiunᵏ come, past ās, ākh, āō &c., pres. p. yūan.
khĕunᵏ Aor. or Fut. khyĕma &c., ās in Kashmirī.

Pronominal suffixes are very common, *e.g.*

Dative, *dyim*, give me, *dyitis* give him, *āsius* were to him, *sabas* will say to him, even indirect connection as *shuṛª tyĕsun marīgos*, his son died to him,

Acc. banāyim make me, *tsōṭis* beat him.

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Agent. phirum, I turned, *karum* I did (agr. w. masc. obj.) *karyim* I did (fem. obj.) *dyituth*, thou gavest, *tsōṭun* he struck, *tsōṭĕau* you struck, *hĕtsukh*, they took (fem. obj.)

Double suffixes. Zabunas he said to him, usne -(n-) usko-(s-) kahā, *ditinus*, he gave to him. There is no suffix for the 1st plur.

Compound verbs are found on the Pahāṛī and not Kashmiri model,—*uḍāī dyutun*, he wasting gave, he wasted, *marīgau*, he dying went, he died.

The Prodigal Son.

Aikis mahnis zhē shuṛi āsias lōkṛin shuṛiĕn pananis
One man-to two sons were-to-him little son-by own
mhālis zabun panani ḍaulata manza miāun hissā
father-to was-said-by-him own wealth from-in my part
dyim tē tin timan pananī dōlat banṭī
give-to-me and by-him them-to own wealth dividing
ditsin, thukṛiĕn dōsan manz lōkṛin shuṛiēn sārūī jama
given-was-by-him few days in little son-by all together
kari dūr dishas safar kŏrun tē tētē
having-made far country-to journey was-made-by-him and there
māṛā kāran pata māl ujāṛun, yēī ghaṛi sōrūī
evil work after property was-wasted-by-him what hour all
barbād karun tath dishas manz baḍḍū kāl pēōu su
wasting was-made-by-him that country in great famine fell he
lācār gau, tath jāē hinis sīkis shakhsas labi raṭbu tini
helpless went that place of one man near remained, by-him
pananyis zamīnas manz sūr tsuṇāwani sōzun, yima
own land in swine to-cause-to-feed was-sent-by-him what
shima sūr khĕwān āisi su zaban lōgū yiman sāti panun yad
husks swine eating were he to say began these with own stomach
bhara tē tis kū diwān āsu na. Yēī ghaṛī su hōshas
I may fill and to him any one giving was not. What hour he sense
manz āō tin pananis dilas sāti zabun miāni mhāli
in came by-him own heart with was-said-by-him my father
sinyi kitya mazūr thi yaḍ bhari khĕwan bŏh yētī
of how-many labourers are stomach having filled eating I here of
bhuci maran lāgus, bŏh wathi pananis mhālis nisha gatsha
hunger to die began, I having risen own father near will go

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tĕ zabas ai mhāli mĕ Sāhiba sun tĕ tsāun gunāh
and will-say-to-him O father by-me God of and thy sin

karum ath lāik raṭhus na tsāun shurā zaba,
was-done that worthy remained I not thy son I may-say

mĕ pananiĕu mazūran hish banāyim, wathi pananis mhālis
me own labourers like make-me, having-risen own father

lahi āŏ, su hazza dúr āsū, mhālin lawun tis tars
near came he yet far was by-father was perceived to him pity

āwns dŏṛita nālamati raṭun tĕ hunḍi
came-to-him, having-run in-embrace was-seized-by-him and kiss

ditions. Tin zabunas ai mhāli
was-given-by-him-to-him. By-him was-said-by-him-to-him O father

mĕ Sāhiba sun tĕ tsāun gunāh karum, ath lāik raṭhus
by me God of and thy sin was-done that worthy remained

na tsāun shurā zaba, mhālin pananiān naukaran
I not thy son I may say, by-father own servants-to

zabun sāriwi nishi juān pōshāk kaḍi
was-said-by-him all than good raiment having-taken-out

aniū tĕ yis lāgius isinā hathas aṇkhue lāgius,
bring and to-him attach-to-him this-of hand-to ring attach-to-him

khōran paḍiōru tĕ rachmutu watswa yōṛ aniū tĕ halāl kariūs
feet-to shoe and kept calf here bring and lawful make-it

as khyēmau khushi karau, miāun yi shurā mūdmut āsū zinda
we may eat happiness may make my this son dead was alive

gŏ rāmut āusu tĕ myul. Khushi karanā hĕtsakh.
went lost was and was-found. Happiness to-make was-begun-by-them.

Tyisun baḍḍā shurū wajjan manz āusu, yēi ghari gharas niōṛ āŏ
His big son field in was what hour house near came

ḍhōl wāyun tĕ natsunuk wāz lawun aikis
drum beating and dancing of voice was-perceived-by-him, one

naukaras sad dyit gnārun yi kyā samus tin
servant-to call having-given was-asked-by-him this what became by-him

tyis zabun tsāun bhōi āni tsāni mhālin
to-him was-said-by-him thy brother came-to-thee thy father-by

tisinĕ khātira rachmutu watsu mārun aiyi khātara tin
his sake kept calf was-killed-by-him this sake by-him

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su ǰuān lawun, su krūdhi samuz, andar gatshun
to-him well was-perceived-by-him he angry became in to go

lagu na, tisun mhālē kanāra uyit bōzāwun lagus
began not his father out having-gone to-persuade began-to-him

tin panauyis mhālis jawāb dyutun, wucch kityān
by-him own father-to answer was-given-by-him see how many

warhīēu tsāū khēzmat kuryim tsāunē zabē zāt
years thy service was-done-by-me thy saying ever

phiruin na mē zāt pūt dyituth na bōh
was-turned-by-me not to-me ever kid was-given-by-thee not I

pananiēu yāran sāt khushī karaha yēi gharī tsāun yi
own friends with happiness might-make, what hour thy this

shurē āō yin tsāun māl kanjran sāt uḍāī
son came by-whom thy property harlots with causing-to-fly

dyutun isini khātir rachmutē watsē mārāwuth
was-given-by-him this-of sake kept calf was-caused-to-be-

mhālin tis zabun Ai shuriā tū hamēsha
killed-by-thee, by father to-him was-said O son thou always

mē sāt thukh ikāutsa miāun thn tsāun thn, khushī karaṉ tē
me with art whatever mine is thine is happiness to make and

khush samuzun gatshihi, tsāun yi bhōī mūdmut āsū zinda gō,
happy to-became was-proper thy this brother dead was alive went

rāmut āusa tē myul.
lost was and was-gained.

Story.

Yēti āsēān Nawāb Sāhiban Labbhū Rām Tahsildār rachmutu
Here was ,, sahib-by ,, ,, ,, placed,

pāṉtsan warhau, pouna byēspān lūkan zamindāran khuālikh
five years, then him on by-people farmers raised

bāsalāt pōnun sapuz mankūf, yath kilas manz kaid
complaint, then he became put away, this fort in imprisoned

samuz ponnē āyas tārī manz khabar shurē tyēsan
became then came-to-him telegram in news son his

marī gōs, mhast ryūwan zaci tsaciēu, dāṛhī
dying went-to-him, much wept clothes were-torn-by-him beard

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panan[1] puciěn pahra dyutōs sāthi, shahr
own was-pulled-out-by-him, guard was-given-to-him along with, city-to

sōzukh, pōnn[2] Nathū Māl Sāhibas sāthi mhast minnat
was-sent-by-them, then „ „ Sahib with much entreaty

zārī karin, panun pān mōkalāwun Nhōri yōr yinas
weeping was-done-by-him own body to-free Again here coming-of

marzī karun thu, asī manans na, asī Nawāb Sāhabas labi
desire doing is, we will-agree-to-him not, we „ Sahib near

faryād gatshun. Su thu baḍḍu zulmniāru, taii pata
complaint will-go. He was great oppression-maker that-very for

yath mulku sun su thu mēhram samzumut, tin karun
this country of he was acquainted become by-him was-made-by-him

yath mulkas panayi marzī sāthi zaminas kach.
this country-to own desire with land-to measurement.

Lācāran mahanyičo badāwun, baḍiěn mahniěn zamīn ziyādā asiāi,
Helpless men-to to increase, big men-to land more was,

thukṛi banāyin. Ai katha pāna lūk sārī tyispān
little was-made-by-him. This matter upon people all him upon

krūdhi samazēi, su hākim asi gatshi na
angry became, that ruler to-us desirable-is-not

(The meaning of the last sentence but one is that this official made out poor people's land to be more than it really was, and so took higher taxes from them; similarly he understated the amount of rich people's land).

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Kishṭawāṛī.

1. akh, one.
2. zhē, two.
3. trŭ, three.
4. tsōr, four.
5. pants, five.
6. shē, six.
7. satt, seven.
8. āṭh, eight.
9. nau, nine.
10. dah, ten.
11. wah, twenty.
12. pantsā, fifty.
13. hat, hundred.
14. hatthō, hand.
15. khōr, foot.
16. nasth, nose.
17. acchī, eye.
18. shuṇḍ, mouth.
19. dand, tooth.
20. kann, ear.
21. wāl, hair.
22. lōṭ, head.
23. zēon, tongue.
24. yaḍ, belly.
25. ḍaṇḍu, back.
26. shēthar, iron.
27. sŏun, gold.
28. rŏp, silver.
29. mhālŭ, father.
30. mhāilī, mother.
31. bhaui, brother.
32. bhain, sister.
33. māhnŭ, man.
34. zanāu, woman.
35. kŏlāi, wife.
36. shuṛŭ, child.
37. shuṛŭ, son.
38. kōṛī, daughter.
39. ghulām, slave.
40. zamīndār, cultivator.
41. pōhāl, shepherd.
42. Sāhib, God.
43. Shētān, Devil.
44. sūraj, sun.
45. zōsun, moon.
46. tāṛŭ, star.
47. nār, fire.
48. pāñ, water.
49. gharŏ, house.
50. ghuṛŭ, horse.
51. gāu, cow.
52. hōnŭ, dog.
53. brauṛŭ, cat.
54. kŏkkār, cock.
55. batak, duck.
56. khar, ass.
57. ūṭh, camel.
58. jānwar, bird.
59. gatshunŭ, go.
60. khĕunŭ, eat.
61. bihunŭ, sit.
62. yiunŭ, come.
63. tsōṭunŭ, beat.
64. khaṛi khaṛi riunŭ, stand.
65. marunŭ, die.
66. dyunŭ, give.
67. dōṛuṇŭ, run.
68. hōsh, up.
69. niōṛŭ, near.
70. bŏn, down.
71. dūr, far.
72. bōṇth, before.

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73. patā, behind.
74. kõ, who.
75. kyā, what.
76. kyāzĭ, why.
77. tĕ, and.
78. par, but.
79. haī, if.
80. ã̆, yes.
81. nõī, no.
82. hai hai, alas.
83. ghu -ṛ^{ū}, a horse.
84. -ṛī, a mare.
85. -ṛī, horses.
86. -ṛē, mares.
87. dānd, a bull.
88. gāu, a cow.
89. dānd, bulls.
90. gāē, cows.
91. hōn^{u}, a dog.
92. hōny^{ĭ}, a bitch.
93. hōn^{ĭ}, dogs.
94. hōny^{ē}, bitches.
95. tshyōṛ^{ŭ}, a he-goat.
96. tshēl^{ĭ}, a female goat.
97. tshēṛ^{ĭ}, goats.
98. har -n, a male deer.
99. -n^{ĭ}, a female deer.
100. -n, deer.

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1. tsāun nām kyā thūi, what is your name?
2. is ghuṛi sī ummar kitsā thĕ? how old is this horse?
3. yĕti hatu Kashīri tāī kyuta thū? how far is it from here to Kashmir?
4. tsāu[1] mhāl[1] sin gharas manz kityā shuṛ[1] thi, how many sons are there in your father's house?
5. bŏh hanṭhus az mhast dūr, I have walked a long way to-day.
6. miāu[1] pĕtı[1] sinyi shuṛiēu karun tesinyi bhēnyi sāti biāh, the son of my uncle is married to his sister.
7. gharas manz thu safēd ghuṛi sun zin, in the house is the saddle of the white horse.
8. tĕsinyis ḍaṇḍas thōyiŭ zin, put the saddle upon his back.
9. mē tsōṭum tyisun shuṛ mhast, I have beaten his son with many stripes.
10. su thu dhāri himis mŏkhas pān māl tsunāwan, he is grazing cattle on the top of the hill.
11. su thu kulyis tal ghuṛis pān bēi, he is sitting on a horse under that tree.
12. tyisun bhōi thu tyĕsinyi bhēnyi hata baḍḍă, his brother is taller than his sister.
13. tathun mŏl thu dhāi rŏpiē, the price of that is two rupees and a half.
14. Miann mhāl thu tath lŏkuṛi gharas manz rihwan, my father lives in that small house.
15. yi rŏpai dyitis, give this rupee to him.
16. tyis hĕtsa tima rŏpiē, take those rupees from him.
17. tyis tsōṭis jān pāiṭhyi tĕ ruzan sāt gaṇḍis, beat him well and bind him with ropes.
18. khūha manza khuāl pāñ, draw water from the well.
19. mĕ bōṇṭh haṇṭh, walk before me.
20. kasun shuṛă thu tsē pata yūan? whose boy comes behind you?
21. tsĕ kas hata su mōl hyututh? from whom did you buy that?
22. gāmakis kāsi wānawālis hata, from a shopkeeper of the village.

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The Sāsī Dialect—its connection with other dialects.

In the following lines I have noted the chief points of resemblance between Sāsī and other dialects in the North of India, and done so in the hope that the facts brought together may be of some assistance to Philologists in deciding the origin of the Sāsī dialect. This in turn may throw light on the origin of the Sāsī people. This list of resemblances is necessarily incomplete (I have not been able to get access to the relevant specimens collected by the Linguistic Survey of India) but it seemed better to note such points as occurred to me than to wait indefinitely for further knowledge.

The Sāsī dialect here referred to is that spoken by Sāsīs in the North of the Panjāb. The following abbreviations are employed in naming dialects :—

Band (Bandēlī); Bar (Barmauri); Bha (Bhaṭhiālī); Br (Braj); Cam (Cambiālī); Cur (Curāhī); Ḍh (Ḍhūṇḍi or Kaṛāli); Ga (Gādi); Gujar (Gujar); Gjt (Gujrātī); Jai (Jaipūri); Kaŋ (Kāŋgṛī); Kash (Kashmīrī); Kul (Kulūī); Māl (Mālwī); Mār (Mārwāṛī); Me (Mēwātī); Nai (Naipālī); Pad (Pāḍari); Paŋ (Pāŋgwālī); Panj (Panjābī); Po (Pōguli); Pu (Punchi); Ram (Rāmbani); Sir (Sirājī); Tin (Tināuli).

These dialects are distributed as follows: *Jammū State* Pad, Po, Pu, Ram, Sir; *Cumba State* Bar, Bha, Cam, Cur, Paŋ; *Rājasthān* Jai, Mal, Mar, Me; *United Provinces* Br, Band; *Kāŋgṛā* Ga, Kaŋ, Kul; *Murree Hills* Ḍh; *Naipāl* Nai; *Gujrāt* Gjt; *Kashmīr State* Kash; *Scattered* Gujar. There are also Panj in the *Panjāb* and Tināuli in *N.-W.F. Province.*

The Criminal Argots referred to are the Cūhṛā, Qasāī and Gamblers' Argots.

Sāsi.	Compare.
Nouns Masc. in consonant, ĭ, ŭ, have Oblique Sing. in -ā	Pu, Ga } obl. in -ā
Obl. Plur. Masc. & Fem. -ē	Pu obl. pl. -ē
Fem. Sing. Obl. in -ā	Sir. fems. in -ī for obl. add -ā
Abl. case *thō*	Panj, &c., *thō*, Br *tē*, Mē *taĭ*, Gjt *thī*
Loc. *bicc*	Ḍh, Pu, Gujar *bicc*, Panj *wicc*
Pronouns.	
1st S. Nom. *haũ*	Br and Cam *haũ*; Gujar, Māl, Mar *hũ*; Gjt *hũ*, Po, Ram, Sir Pad, Paŋ, Bar, Ga *aũ*

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1st Plur. Gen. *mhārā*	Kul Kaŋ *mhāvā*; Gujar, Mew, Mar, *mhārō* ; while for the Gen. Sing. Pa and Ḍh have *mhāṛā*, Tin *māhṛā*; Mal, Jai, Mar, Gujar *mhārō*
2nd Sing. *tau*	Kul *thau*,
2nd pl. *tam*	Gujar, Mew *tam*, Gjt *tamē*
„ „ Gen. *tuhārā*	Cur *tuhāṛā*; Gujar, Mew *thārō*; Mar *thārō*; Kul *thamārā*; while for Gen. Sing. Pa and Ḍh have *tuhāṛā*, Jin *tūhṛā*, Mal, Jai, Mar *thārō*.
Sāsī.	
2nd plur. oblique *tam*	Gjt *tam*.
Demonstrative Pron. Sing.	
(nom.) *ēā*, this	Braj *yah*, Panj Gjt *ā*, for fem. Jai, Mar. Gujar have *yā*
Agent *iṇ*,	Paŋ *in*
	Pa, Cam, Har, Cur, Bha, Kaŋ *inī* Ga *innī*; for oblique Br has *ini* and Baud *in*
remote *ōh*, Agent *uṇ*	Paŋ *un*, Pa, Cam, Gā, Bar, Cur, Bha, Kaŋ *unī* Nai *una* is or *tina lō*; for oblique Br has *uni*, and Baud *un*
	The cerebral ṇ of the Sāsī *iṇ* and *uṇ* is found in the oblique sing. of Mūl, *iṇī*, Mar *iṇ* and *iṇī* for the near demonstrative, and *uṇī* (Mal) *uṇ* or *uṇī* (Mar) for the remote, also in Sir. Agent *yēṇī*, and *tēṇī* for the near and remote dem.
Demonstrative Plur.	
Near	
Oblique *iṇ*	Mar Mal *iṇā̃*, Paŋ *inī*
Agent *iṇō*	
Remote Obl. *uṇ*	Mar, Mal *uṇā̃*, Paŋ *uṇī*
Ag. *uṇō*	
	There are similar resemblances in the relative and interrogative pronouns.

Verb,

Auxiliary Pres. I am, resembles very much Urdū, Hindī, and Panjābi.

Sing.	Plur.	
Past. *Thiyyā*,	*Thiyyē*	Cam. *thiyā*, *thiyē*; Paŋ, Cur, *thyā*, *thyē*; Pad *thēā*, *thīā*; Nai 3rd s. *thīyō*, 3rd pl. *thiyē*; Ga, Bar pl. *thīē*.

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Future *hōggrā*, he will be
Pres. Past ends in *-tā*

Kay *hōgghā*.
Hill dialects having *tā* or *tō* as the ending are Paŋ and Cur *tā*, Gujar—*tō*.

In compound verbs where in Urdū the root of one is joined to the second Sāṣī adds *-ī* to the root.

Practically all hill dialects from Hazārā to Kāŋgṛā add the *-ī* but Gujar does not

Adverb.

ēṭhī, here, *ēṭhō*, from here,
ōṭhī, there
karē, where?, *jarē*, where
bhī, then, after that
ise, now

Bar *itkī*, *itkō*
Kuŋ *ōthū*, Bar *tēṭhī*,
for the *r* cf. Paŋ *iṛiyā*, from here.
Gujar, Ḍh *bhī*
Kul, *ib*.

Vocabulary.

lēṭhnā, beat, kill
luŋṇā, die
ṭhauŋkṇā, sit
kūlṇā, dō
bēī kūlṇā, keep quiet
barkṇā, huqqa
pauṇī, shoe
khāṭ, bed
kajjā, farmer, &c.
ṭōmā, fine, fat

Kash, *lāyun*, Cūhṛa, *lōthṇā*
Cūhṛā, *luŋṇā*
Qasni, *ṭhaiŋg rahṇā*, keep quiet.
Cūhṛā, *kūlṇā*
Cūhṛā, *bēt kūl*.
Gamblers, Cūhṛā, *barkṇā*
Pu *pauṇī*,
Kash, Pu, Ḍh, Sir, *khāṭ*
Cūhṛā, *kajjā*, English, *cadger*,
Cūhṛā, *ṭōmā*

In the above notes it has not been thought necessary to mention the numerous inflections and verbal or pronominal forms in which Sāṣī resembles Urdū or Hindī, and in the case of Panjābī of the many points of likeness only one or two have been adduced. In the case of these three languages it would have taken up too much space to mention every point of resemblance. My object was rather to refer to languages which are spoken over small areas and are for this reason less well known, and in particular to draw attention to the hill dialects, with a number of which Sāṣī has many points in common.

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DIALECTS OF THE SIMLA HILLS

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

In the Simla States west of Long. 78° there is a congeries of dialects not differing very widely from one another. They are at present classed as belonging to the Western Pahāṛī Language of the Northern Group of the Sanskrito-Aryan Family. East of Long. 78° there are Tibeto-Himalayan languages which belong to the Indo-Chinese Family. They are found only in Bashahr State. At present we know very little about the Simla States languages, with the exception of Tibetan in the extreme east, and any contribution to our knowledge is peculiarly desirable. In the notes which follow I have endeavoured to give an idea of three main dialects—Baghāṭī, the centre of which is in the two portions of Baghaṭ State and in the piece of Paṭṭēāḷa which lies between them; Kiũṭhalī, which is spoken in Kiũṭhal State and the surrounding districts, and the dialect of the British district of Kōṭ Gurū (frequently, but erroneously, referred to as Kōṭ Gaṛh). To these are added brief notes on two sub-dialects—Eastern Kiũṭhalī, whose centre is the eastern detached portion of Kiũthal, and the dialect of the British tract of country known as Kōṭkhāi. These two sub-dialects differ very slightly from the main Kiũṭhalī dialect. The above-mentioned dialects, then, represent fairly well the speech of all the northern and central Simla States, except those of Bilāspur, Nālāgaṛh, Jubbal and Bashahr. These four States still require to be investigated, as with also Nāhan or Sirmaur which lies immediately to the south.

These three dialects have some interesting points in common. They have a separate feminine form in the Sing. Oblique of the 3rd Pers. Pron. Kōṭ Gurūi has in addition a neuter form *tētth*, which is almost identical with the Kashmīrī *tath*.

The presence in all three dialects of what appears to be an organic Passive Participle, and the peculiarity of usage connected with it, have been alluded to in the Notes on the Verbs under each dialect.

They have also a special form for the Pres. Auxiliary used in negative sentences, and this form is in every case indeclinable. In Baghāṭī,

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I am not is *nɛ̃h ãthi*, in Kiũṭhali it is *nɛ̃h ãnthī* (or *ãnthi*) and in Kōṭ Gurūī *nɛ̃h ainthi*. It would be very instructive to know how widely the negative form is spread. It is found in the Gujarātī language and also in Kulū, and a negative auxiliary, not however indeclinable, is common in dialects of Lāhuḍā.

Another common feature of the three dialects lies in the fact that the singular of nouns is almost identical with the plural. In each dialect the plural is the same as the singular except in the Vocative case, and in nouns ending in *-ā* the Nominative. This peculiarity is also found in Kulū and in the Curāhī dialect of Camba and the Gādī dialect of Camba and in Kāṅgṛā.

Baghāṭī-speaking people seem to avoid using the letter *h* nearly as much as Italians; thus we have *aṭṇā* return, for Hindī *haṭnā*, *aul*, plough, for *hal*. Frequently, too, when in Hindī there is a consonant compounded with *h*, in Baghāṭī it is separated from the *h* by a vowel, as in *gōhṛā* horse, for *ghōṛā*; or the *h* may be omitted as in *ḍillā* lazy. Hindī *ḍhīlā*, Panjābi *ḍhillā*. The extreme faintness of the enunciation of *h* makes it very difficult in some words to say whether there should be an *h* or not. What one wants to know is how exactly the people pronounce a word, not how people in another place pronounce it, or how it is pronounced in Urdū or Hindī. It is difficult, for example, to say whether the verb 'be' is *ōṇā* or *ōhṇā*, or the, verb 'remain' *rauṇā* or *rauhṇā*. The Stative Participle, as *rīṛādā*, 'in the state of having fallen,' is of the same form as in Bhaṭēāḷi, spoken in the south-west of Camba. Thus *gōādā*, 'in the state of having gone,' *rōādā (rōhādā)* 'in the state of having remained,' correspond to Bhaṭēāḷi *gōādā*, *rēhādā*.

Kiũṭhalī has most of the grammatical features of Baghāṭi. The fact that it is spoken so far east as Kōṭ Khāī, the variations there being very slight, leads one to suppose that it is employed over a considerable tract of country all round its centre. It is spoken also in the Simla (Shimla) municipal area. Its word for speak, *dzōṇa*, is interesting in being like Pōgulī, *zaṇa*, Jammū Sirājī *zaṇū*, Kishṭawārī, *zabnā*, Kashmīrī, *dapun*.

Kōṭ Gurū is separated from the Sirāj Taḥṣīl of Kulū by the Satlaj river. We find, as we should expect, a considerable resemblance between Kōṭ Gurūī and Outer Sirājī.

Jubbal is said by its inhabitants to have two dialects—Barōṛī and Bishsan. These two are however extremely like one another and may be considered one. It is not a little remarkable that they resemble Baghāṭī more than they resemble any other of the dialects treated of above, notwithstanding the fact that geographically Baghāṭī is the most distant from them.

In the Census of 1901 most of the inhabitants of the Simla States returned themselves as speaking Pahāṛī, without specifying the dialect.

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Nearly all the rest claimed to speak Panjābī, except in Bashahr, where there are over 19,000 speakers of Kanāwarī and 2,300 speakers of Bhōṭiā, which may be the same as Tibetan. In Nāhan (Sirmaur) 104,000 persons were entered as speaking Sirmaurī, a dialect which will be found to have considerable affinity to the dialects specially dealt with in the following pages. Kanāwarī is a Tibeto-Himalayan language which has affinity with Tibetan, with Kanāshi, the language of a single isolated village in Kulū called Malāna, and with Lāhuḷi, a language which has four dialects—three spoken in British Lāhuḷ and one in Camba Lāhuḷ.

The transliteration employed is that of the Asiatic Society of Bengal. One or two additional signs had to be made use of. ɜ is a long sound as *eu* in French *douloureux* (the rest of the word being in ordinary type). ɪ is a sound midway between *i* and *ĭ*. Similarly ʊ italicised, occurring in a word in ordinary type, denotes the sound halfway between *u* and *ŭ*. Printing difficulties account for the clumsiness of some of these signs.

T. Grahame Bailey,
Wazirābād.

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SIMLA HILL DIALECTS.

I. BAGHĀṬĪ.

Nouns.

Masculine.

Nouns in -ā

	Sing.	*Plur.*
N.	gōhṛ-ā horse	-ē
G.	-ē rā	-ē rā
D.A.	-ē khē	&c.
Loc.	-ē manjhō	
Ab.	-ē dē	
Agent	-ē	
Voc.	-ēā	-ōō

Nouns in a Consonant.

	Sing.	*Plur.*
N.	gaur, house	gaur
G.D.A.L.Ab.	gar-ā rā, &c.	gar-ā, &c.
Ag.	-ē	-ē
Voc.	-ā	-ō

Nouns in -ī.

	Sing.	*Plur.*
N.	hāthī, elephant	hāthī
G.D.A.L.Ab.	,, rā, &c.	,, &c.
Ag.	hāthi-ē	hāthī-ē
Voc.	-ā	-ō

Nouns in -ū.

	Sing.	*Plur.*
N.	ɨndū, Hindu	ɨndū
G.D.A.L.Ab.	,, &c.	,, &c.
Ag.	ɨndūē	ɨndūē

bāpū, father, indecl. in the Sing. seems to prefer in the Plural *bau*, G.D.A.L.Ab. *bauā rā*, &c. Ag. *bauē*.

naū, name, has G. &c., *naūā rā*, &c., Plur. the same.

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Feminine.

Nouns in -ī.

	Sing.	*Plur.*
N.	dī, daughter	dī-ā
G.D.A.L.Ab.	dī-ā rā, &c.	-ā rā, &c.
Ag.	-ē	-ē
Voc.	-ē	-ō

Nouns in Consonant.

	Sing.	*Plur.*
N.	baihṇ, sister	baihṇ-ā
G.D.A.L.Ab.	baihṇ-ā rā, &c.	-ā rā, &c.
Ag.	-ē	-ē

Nouns in -ō.

	Sing.	*Plur.*
N.	bōhb-ō, elder sister	bōbh-ō
G.D.A.L.Ab.	-ō rā, &c.	-ō rā, &c.
Ag.	-ōē	-ōē
Voc.	-ōé	-ēō or ōēō

gāō, cow

N.	gw-ē	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ī, &c.
Ag.	-īē	-īō

The word *janā*, man, is sometimes used curiously as a mere expletive, *e.g.*—*Sē janē rupaiyē*, those rupees; *tes janē garō manjhē*, in that house.

Pronouns.

Sing.

	Ist	2nd	3rd (he, she, it, that)	āh, this
N.	aū	tū	sō	éh
G.	mērā	tērā	tēsrā, *f.* tēr̃rā	ésrā, *f.* ir̃ rā
D.A.	mākhēsē, mākhā	tākhēsē, tākhā	tēskhē *f.* tēr̃ &c.	ēs &c. *f.* ir̃
L.	mā̃ manjhē	tā̃ &c.	tēs, &c.	" "
Ab.	man dē	tan	" "	" "
Ag.	mōē	tōē	tōnē *f.* tēē	ēnō, *f.* ič

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Plur.

N.	hamẽ	tumẽ	sẽ	ẽh
G.	mâhrâ	tahrâ, tahrâ	tînnâ rũ	înnâ rã
D.A.	hammẽ khẽ	tummã, &c.	„ &c.	„ &c.
L.	„ manjhẽ	„	„ or tînnẽ	„ or înnẽ
Ab.	„ dẽ	„	„	„
Ag.	hamẽ	tumẽ	tînnẽ, *f.* tinni.	inuẽ, *f.* innî.

The post-positions, where not printed above, must be understood throughout. The pronouns *sẽ*, that, and *ẽh*, this, are remarkable in having forms for the fem. in the Oblique Sing. Thus in *tẽsrâ* the possessor is masc., in *tẽãrâ*, the possessor is fem.

	Sing.		*Plur.*	
N.	kẽn, who?	jô, who	kẽn	jô
Obl.	kês (with rã, &c.)	jês,	kinnâ	jinna
Ag.	kẽṇẽ	jẽnnẽ	kinnẽ	jinnẽ.

kôî, anyone. Ob. *kês*. Ag. *kuṇẽ*.
kâh, what. Ob. *kanni*.

Other pronouns are *kuch*, anything; something, *jô kôî*, whosoever. *jô kuch*, whatsoever.

Adjectives.

Adjectives used as nouns are declined as nouns, but Adjectives qualifying nouns have the following declension:—

Adjectives in *–a*. N. Sing. Masc. *–ã*. Ob. *ẽ*.
Pl. *–ẽ*, indecl. Fem. *–î*, Sing. and Pl. indecl.

All Adjectives ending in any other letter are indecl.

Comparison is expressed by means of *dê*, from, than; *e.g.*—

Good, *cangâ*; better than this, *ês dê cangâ*; better than all, best, *sabôt dê cangâ*.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
ʃẽhã, like this	tʃẽhã, like that	kʃẽhã, like what	jʃẽhã, like which
ʃtnã, so much or many.	tʃtnã, so much or many.	kʃtnã, how much or many.	jʃtna, as much or many.

The genitive of Nouns and Pronouns is declined like Adjectives in *–ã*.

For Numerals see list of words.

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Adverbs.

Most Adjectives can be used as Adverbs. When so used they agree with the subject of the sentence.

The following is a list of the most important Adverbs, other than Adjectives :—

(*Time.*)	(*Place.*)
hibbī, now	ētthī, here
tōs wakt, then	tētthī, there
kabbē, when ?	kāi, kātthī, where ?
jabbā, when	jētthī, where
āz, to-day	ōtthi khō, up to here
balkā, to-morrow [morrow	ātthi dā, from here
pōrẓhū, the day after to-	hubbā, up
cauthō, the day after that	hundā, down
kal, yesterday [terday	nōrō, near
pūrẓhū, the day before yes-	dūr, far
cauthō, the day before that	āokā, in front
kabbhā, ever, sometimes	pachkā, behind
kabbhō na, never	bihtrē, inside
kabbhē kabbhū, sometimes	bāhrē, outside

Others are—*kannī khō* or *kiī*, why ? *īā bātā rī tūrī*, for this reason ; *hā* or *āhō*, yes ; *nāh*, *na*, no ; *sullō*, well ; *tāhī*, quickly.

Prepositions.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pōrē, parlē kanārē, beyond	tōrī tūṛī, about thee
ārlē kanārē, on this side	hammā jisha, like us
pandē, pānde, upon	tinnā rō kanārē, towards them
hēṭhō, below	tēs dō pichō, after or behind it
tūṛī, up to	tēsrā girdā, round it
mā kāē, beside me	tārī barabbarī khō, equal to you
,, sāthī, with me	mandē sawā, apart from me
tēsrī tūṛī, for him	

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Conjunctions.

tē, and; *par*, but; *jē*, if; *cāhē*, although; *yā*, or.

Verbs.

Auxiliary.

Pres.	I am, &c.	ōssū ŏssō ŏssō ōssū ŏssō ŏssŏ.
Pres. Neg.	I am not, &c.	nĩh āthī, indecl.
Past	I was	thā (*f.* thī) thā thā thē (*f.* thī) thē thē.

Intransitive Verbs.

rĩṛnā fall.

Fut.	rĩṛ-āŏ -lā (*f.* -lī) -lā -ūē or -mẽ (*f.* -mĩ) -lē (*f.* -lī) -lē.
Imperat.	rĩṛ rĩṛō
Pres.	rĩṛ -ū -ō -ō -ū -ō -ō.
Impf.	Pres. with thā (*f.* thī) in Sing. and thē (*f.* thī) in Plur
Cond.	I would fall or have fallen, rĩṛ-dū (*f.* -dī) Sing; -dē (*f.* -dī) Plur.
Past	rĩṛ -ā (*f.* -ī) -ā -ā -ē (*f.* -ī) -ē -ē.
Plupf.	rĩṛ -ā thā; *pl.* rĩṛē thē, &c.
Participles, &c.,	*rĩṛĕra*, having fallen; *rĩṛdē ṡ* or *rĩṛdē ṡ sār*, on falling; *rĩṛōdā*, f. *rĩṛidī* in the state of having fallen; Urdū, *girā huā*; *rĩṛdā*, while falling; *rĩṛnēwālā*, faller or about to fall.

Some verbs have slight irregularities.

Oṇā, be or become.

Fut.	ōūē	ōllā, &c.
Imperat.	ō	ō
Pres.	ōū ō ō	ōū ō ō
Cond.	ōndā.	
Participle	ōĕrō, ōndē ī, ōṇēwālā, &c.	

Auṇā, come.

Fut.	āūē	aulā, &c.
Imperat.	āō	āō
Pres.	āū	aō, &c.
Cond.	aundā	
Past	āyā *f.* āī *pl.* āē	
Participle	āĕrō, aundē ī, āyâlā (*f.* ālḍī, in the state of having come) aṇēwālā, &c.	

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Jāṇā, go.

Fut.	jaũē	jāllā	jalla	jammē	(*f.* jammī) &c.
Cond.	jāndā;	Past	gōā		
Participle	jaẽrō,	gōādā,	&c.		

Rauhṇā, or *rauṇā*.

Fut	rəũē	raulā	raũē or raumẽ,	&c.
Pres.	rōũ or rauũ	rō	rō,	&c.
Cond.	raundā			
Past	rōā			
Participle	rōẽrō, rōādā,	&c.		

Transitive Verbs.

ṭ́ippṇā, beat, like *sīṛnā* except in Past.

Past	Agent case of subject with ṭ́ippā which agrees with object pl. ṭ́ippē, *f.* ṭ́ippī.
Plupf.	Agent case of subject with ṭ́ippā thā.

The passive is formed by using *ṭ́ippā* with the required tense of *jāṇā*, go: aũ ṭ́ippā jaũā, I shall be beaten. The passive, however, is rare.

The following are slightly irregular:—

khāṇā, eat, Past *khāyā*
piṇā, drink ,, *pīyā*
dēṇā, give ,, *dittā*
launā take, Fut. *lāē*. Pres. *laũ lō*, &c. Past *lōā*
bōlṇā, say, Past *bōllā*, used with Agent case
karnā, do ,, *kīyā*
jāṇṇā, know ,, *jāṇā*
āṇṇā, bring ,, *āṇā*
lēauṇā, bring, and *lēj́āṇā*, take away, are conjugated like *auṇā*, *jāṇā*.

Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, *aũ ṛiṛā karū* (compounded with *karnā*, do).

I continue to fall, *aũ ṛiṛdā* rau (compounded with *rauṇā*, remain).

I am in the act of falling *aũ lag rōā ṛiṛdā* (compounded with *laggṇā*, stick, *rauṇā*, remain).

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The difference of cases in the Impf. and the Past is illustrated in the following:—

Sē mākhē ṭippō thā, he was beating me, but *tēnnē oũ ṭippā*, he beat me, *lit.* by him I was beaten. When a noun is the object, the case with *khē* is allowed with both forms of the verb.

When the participle of the form *rakkhādā*, having been placed, is used instead of the past participle, the possessive case, and not the agent case, of the subject is used, e.g. *tũrē kitāb rakkhīdī ōsō yā nīh ōthi*, has he placed the book or not? *Kōrē ōlli rakkhīdī*, someone will have placed it, but *kūṇē rakkhī ōlli*, someone will have placed it. *Asmā dūi jaṇe ṛī kitāba rakkhīdī ōsō*, we two men have placed the books.

bapū, father.
ammā, mother.
bāyyā, brother.
bōbbō, sister (older than person referred to).
baḍṇ, sister (younger than person referred to).
bagēr, son.
dī, daughter.
mālik, husband.
chēōrī, wife.
jaṇā, man.
juāṇas, woman.
bagēr, boy.
munni, chotī, girl.
guāl, shepherd.
cōr, thief.
gōhṛ–ā, horse.
–ī, mare.
bōld, ox.
gāē, cow.
mhaiṣh, buffalo.
bakr–ā, goat.
–ī, she-goat.
chilṭū, kid.
chēl–ṭi,–li, „ (female).
bēḍ, sheep.
kutt–ā, dog.
–ī, bitch.
rīch, bear.
sīh, leopard.
gadhā, ass.
sũr, pig.
murg–ā, cock.
–ī, hen.
barā–}, cat (male).
–ḷi, „ (female).
ũṭ, camel.
gijjā, kite.
hathī, elephant.
hāth, hand.
lāt, foot.
nāk, nose.
ākkhi, eye.
mũh, face.
dānd, tooth.
kān, ear.
bāl, hair.
mūṇḍ, head.
jibh, tongue.
pēṭ, stomach.
pīṭh, back.
piṇḍā, badan, body.
kitāb, book.
kalam, pen.
manjā, bed.
gaur, house.
daryāā, river.

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khōḷā, stream.
ṭibbā, hill.
madān, plain.
bāgṭī, field.
roṭī, bread.
pāṇī, water.
kaṇak, wheat.
kukṛī, maize.
ḍāl, tree.
gāṅ, village.
shaihr, town.
baun, jungle.
macchḷi, fish.
bāṭ, path.
phaḷ, fruit.
shakār, meat.
dūdh, milk.
aṇḍā, egg (large).
aṇi, ,, (small)
ghū, ghi.
tēl, oil.
chā, buttermilk.
din, day.
rāt, night.
sūraj, sun.
jūṇ, moon.
tārā, star.
paun, wind.
barkhā, rain.
dhū, sunshine.
andhī, storm.
bārā, bōjh, load.
bīj, seed.
lōhā, iron.
caṅgā, sōhṇā, good, fine.
burā, bad.
baḍḍā, big.
chōṭā, small.
ḍillā, lazy.
akalwāḷā, hushyār, wise.
sḍḍā, foolish.
paiunā, sharp.
uccā, high.
sōhṇā, beautiful.
burā, ugly.
ṭhaṇḍā, cold.
tattā, hot.
miṭṭhā, sweet.
sāf, clean.
tēar, ready.
kamlī, loss.
bhautā, more.
oṇā, be.
auṇā, come.
jāṇā, go.
bēṭhṇā, sit.
launa, take.
dēṇā, give.
rīṛnā, fall.
uṭhṇā, rise.
khaṛā ōṇā, stand.
dēkhṇa, see.
khāṇā, eat.
pīṇā, drink.
bōlṇā, say.
suttṇā, sleep, lie down.
karnā, do.
rauṇā, rauhṇā, remain.
ṭipṇā, beat.
mārnā, kill.
pachāṇṇā, recognise.
paũtṇā, paũcṇā, arrive.
daur dēṇī, run.
naṭṭhṇā, run away.
banāṇā, make.
rakkhṇā, place.
bulauṇa, call.
milṇā, meet.
sikhṇā, learn.
parhṇā, read.
likhṇā, write.
marna, die.
suṇṇā, hear.
aiṇā, turn.

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ṭōrō auṇā, return.	nul bāṇā, plough.
baihṇā, flow.	khāṇā, feed.
barnā, fight.	piāṇā, give to drink.
jitṇā, win.	suṇāṇā, cause to hear.
ārnā, be defeated.	cugṇā, graze.
bijṇā, sow.	tsārnā, cause to graze.

NUMERALS.

Cardinal.

1—ēk.	40—rāli.
2—dō.	47—santāli.
3—tin.	49—ōṇanjā.
4—cār.	50—panjāh.
5—pānj.	51—ekunjāh.
6—chē.	52—bunjāh.
7—sat.	55—pacunjāh.
8—āṭh.	57—satunjāh.
9—nau.	59—unāhaṭh.
10—das.	60—shāṭh, sāṭh.
11—giārā.	67—satāhaṭh.
12—bārā.	69—unhattar.
13—terā.	70—sattar.
14—caudā.	77—satattar.
15—pandrā.	79—unāsi.
16—sōḷā.	80—ashṭhi, nasi.
17—satrā.	87—satāsi.
18—aṭhārā.	89—nināuwē.
19—unni.	90—nabbē.
20—bish.	97—satānwē.
27—satāi.	99—naninwē.
29—unatti.	100—shau.
30—tish.	1,000—hazār.
37—saiti.	100,000—lākh.
39—untāli.	

Ordinal.

paihlkā, 1st.	chaṭṭā, 6th.
ḍujjā, 2nd.	satūā, 7th.
tijjā, 3rd.	dasūā, 10th.
cauthā, 4th.	paihlki bārē, first time.
panjwā, 5th.	ḍujji bārē, second time.

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Ordinal.—contd.

addhā, half
panje dō, $1\frac{1}{4}$.
sawā dō, $2\frac{1}{4}$.
ḍāī, $2\frac{1}{2}$.
ḍēḍh, $1\frac{1}{2}$.
sāḍḍē cār, $4\frac{1}{2}$.
ēk pāīā, $\frac{1}{4}$.

1. Tērā kāh nauā ōssō? What is thy name?

2. Ēs gōhṛē rī kitnī ummar ōllī? What will be the age of this horse?

3. Ēthī dā Kashmīrā tūrī kitnā khē dūr ōllā? From here to Kashmir how far will it be?

4. Tērē bauā rē garē kō bēṭē ōssō? In thy father's house how many sons are there?

5. Añ az barī dūrā dē handērō āyā. To-day I have come walking from very far.

6. Mērē cācē rā bagēr tēsrī bōbbō sāthī biāhdā ōssō. My uncle's son is married to his sister.

7. Māhrē ṭhē safēd gōhṛē rī jīn ōssō. In our house the white horse's saddle is.

8. Tēsrī pṛṭhī pande jīn gūṛō. On its back fasten the saddle.

9. Mōē tēnrā bagērā khē baṛā ṭippā. I beat his son very much.

10. Sō nccē ṭibbē pāndē gāī aur bākrī lagroā tsārnē. He on the high hill is grazing cows and goats.

11. Sō tēs ḍālā hēṭhē gōhṛō pandē bēṭhrōā, or bēṭhādā ōssō. He under that tree is seated on a horse.

12. Tēsrā bāyyā apṇī baiṇā dē baṛā ōssō. His brother is bigger than his sister.

13. Tēsrā (tyēsrā) dām ḍāī rupayyā ōssō. Its price is two and a half rupees.

14. Mērā bāpū tēs jaṇē chōṭē garā manjhē rau. My father lives in that small house.

15. Tēskhē (tyēskhō) ēh rupayyē dēdēō. Give him these rupees.

16. Sō jaṇē rupayyē tēsdē lan launē. Take those rupees from him.

17. Tēskhē ain ṭippōrō raglighī sāī bauhdēō. Having beaten him well, bind him with ropes.

18. Kūē manjhē dē pāṇī nikāḷō. Draw water from the well.

19. Mandē aggē aggō cal. Walk before me.

20. Kōsrā bagēr tan picchē auṇē lagrōā? Whose boy is coming behind you?

21. Sē tummē kōsdō mullē lōā? From whom did you buy it?

22. Gauā rā ākkī banīē dē. From a shopkeeper of the village.

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II. KIUNTHALI. [Kiũthalī.]

Nouns.

Masculine.

Nouns in —ā.

	Sing.	*Plur.*
N.	gōbr-ā, horse	-ē
G.	-ē rō or rā	-ā, &c.
D.A.	-ē khē or bagē	&c.
Loc.	-ē dā	
Ab.	-ē dā or bāgō	
Ag.	-ē	
Voc.	-ĕā	-ĕ ō

dā, of the Loc. agrees with its subject, the thing which is in the other, fem. *di*, pl. *dē*.

Nouns in a Consonant.

N.	gaubr, house	gaubr
G.D.A.L. Ab.	gaur -ō rā, &c.	gaur-ō, &c.
Ag.	-ē	-ē

Nouns in -i.

N.	hāthi, elephant	hāthī.
G.D.A.L. Ab.	,, rō, &c.	,, &c.
Ag.	hāthī-ē	hāthi-ē
Voc.	-ā	-au

Nouns in -ū.

N.	bīn-cū, scorpion.	-cū
G.D.A.L. Ab.	-cū rā, &c.	-cū rā &c.
Ag.	-cūē	-cūē

N.	bā-ō, father.	bāō, &c. as Sing
G.	-ō rā	
D.A.	-ā khē, bā bāgē	
L.	-a dā	
Ab.	bā bāgo, bāā dā	
Ag.	bāwō	

oā, name is indecl.

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Feminine.

Nouns in -ī.

N.	bēṭ-ī, daughter	-ī
G.D.A.L. Ab.	-i rā, &c.	-i, &c.
Ag.	-iē	-iē
Voc.	-iė	-iũ

Nouns in a Consonant.

N.	bēũhṇ, sister	bēũhṇ
G.D.A.L. Ab.	bauhṇ-ē rā, &c.	bauhṇ-ē, &c.
Ag.	-ē	-ē
N.	gā-uī	-uī
G.D.A.L. Ab.	-uē rō, &c.	-uē &c.
	-ũiē	-uiē.

Pronouns.

Sing.

	1st	2nd	3rd (he, she, it, ēh, this that)	
N.	ã	tũ	sē	ēh
G.	mērō, mērā,	tẽr-ō,-ā	tēs (*f.* tēssau) rā	ēs (*f.* ēssau) rā
D.A.	mã khē, or mã	tã khē, or tã	,, ,, khō	,, ,, khē
L.	,, dā	,, dā	,, ,, dā	,, ,, dā
Ab.	,, dēau	,, dēau	,, ,, dēau	,, ,, dēau
Ag.	mõẽ	tõẽ	tiuie *f.* tēssō	iuiē (*f.* iessē).

Plur.

N.	hamẽ	tumẽ, tussē	sē	ēh
G.	māhrō	tumāhrō	tihn-au (*f.* -ī) rā	ihn-au (*f*-ī) rā
D.A.	hamũ khē, or hamũ	tussũ khē, or tussõ	,, ,, khē or tihnau	,, ,, khē
L.	,, dā	,, dā	,, (*f.* -ī) dā	,, ,, dā
Ab.	,, dēau	,, dēau	,, ,, dēau	,, ,, dēau
Ag.	hamẽ	tussē, tumẽ	tihn -ō, *f.* -iē,	inē, ihnē *f.* ihniē

Kiũṭhalī has, like all neighbouring dialects, a feminine form for the obliqus of the pronouns *sē* and *ēh*.

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kuṇ, who? obl. *kŏs*, ag. *kuṇiē*, ag. pl. *kŭnnŭ*.
jō, who, obl. *jŏs*, ag. *juṇiē*.
kōī, anyone, someone, obl. *kŏs*, ag. *kuṇiē*.
kāh, what? obl. *kŏnnŭ*.

Other pronouns are *kiē*, *kuch*, anything, something, *jō kōī*, whosoever, *jō kuch*, whatsoever.

Adjectives.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *–ā* are indecl. Those ending in *–ā* have obl. *–ē*, pl. *–ē* indecl. Fem. *–ī* or *–i* or *–ē* indecl.

Comparison is expressed by means of *dā*, than, from, used with the positive. The adjective *tsŏszērō*, good, has a comp. form *bēh*, *tsŏssērō*, good, *ĕsdā bēh*, better than this, *sŭbbē dō tsŭszērō*, better than all, best.

Demonstrative, ishu, like that or this; itn–ō,–ā, so much or many.
Correlative, tishu, like that or this; titn–ō,–ā, so much or many.
Interrogative, kishu, like what? kitn–ō,–ā, how much or many?
Relative, jishu, like which; jitn–ō,–ā, as much or many.

The genitive of nouns and pronouns is declined like adjectives in *–ā*.

For numerals see list of words.

Adverbs.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives:—

(Time.)	*(Place.)*
ēbi, now.	itiū, ēthiā, here
tēs wakt, then	tōliū, pōriā, there
kŏddē, when?	kētiā, where?
jŏddē, when	jētiā, where
āj, to-day	ĕtthō tāī, up to here
dōtē, to-morrow	ēthiau, from here
pōṇhūē, day after to-morrow	ūbbā, up
tsaunthē, cauṭhē, day after that	ūndhā, down
hijō, yesterday.	nĕūrā, near
phrĕdzū, day before yesterday	dūr, far

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(Time.)	*(Place)*
tsauthē, canthē, day after that	gaũkā, in front
kŏbbē, ever, sometimes	pichaũkā, behind
kŏbbē na, never	withku, inside
kŏbbē kŏbbā sometimes	baiṇḍku, outside

Others are *kŏē*, why; *ēithrī tēī*, for this reason; *āh*, yes; *nĭh*, no, no; *shīgā*, quickly.

Prepositions.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

paṇḍku, beyond	tĕsrī tāī, for him
aṇḍku, on this side	tērī tāī, about thee
pāudē, upon	hamŏ jāhā, like us
mūlē, below	tinā rē kanārē, towards them
bico, māṇj ṭhē, within	tĕs pichaũkā, after or behind it
tāī, up to	tĕsrē āḷē doũḷē, round about it
māĕ gō khā, beside me	tumāhrē barabar, equal to you
māĕ sāthī, with me	māudēā binā, apart from me

Verbs.

Auxiliary.

Pres. I am &c., ŏssũ or ũ, ŏssĕ or ai, ŏssō or ō or ũ or a
ŏssũ or ũ ŏssō, ŏssŏ or au

Pres. Negative, I am not, &c., nĭh ānthī indec.

Past. I was, &c., Sing. thīā or thā (*f.* thī) Plur. thē or thīē (*f.* thī)

Intransitive Verbs.

rĭṛnā fall.

Pres. Cond.	If I fall, &c., rĭṛ -ũ -ē -ĕ -ũ -ō -ō
Fut.	rĭṛ -ũĕ -ēlā -ōlā -ūmĕ -ōlē -ōlā
Impr.	rĭṛ rĭṛā.
Pres. Ind.	rĭṛ -ũ -ē -ŏ -ă -ō -ō
Impf.	The same with thā in Sing. and thē in Plur.
Past Cond.	I should fall, rĭṛ -dā, *f.* -dī, Plur. -dē, *f.* -dī
Past Indic.	rĭṛ -ā, *f.* -i, pl. -ē, *f.* -ī.

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Pres. Perf. rirā, &c., with ū ai ā ū ni ni
Plupf. riṛā thā, *f.* riṛi thī, &c.
Participles *riṛdaṇ*, having fallen; *riṛā hundā*, in the state of having fallen, *riṛdā*, while falling; *riṛaṇwāḷā*, faller or about to fall.

Some verbs have slight irregularities.

ōhṇū, be or become.

Fut. ōh-ūnmā or -ūā -ēlā -lā -mē -lē -lē
Cond. Past hundā.

aiṇū, come.

Fut. āūnmā āwēlā āōlā āūmē āōlē āōlē
Impr. ā ā
Pres. Ind. āū
Past Cond. aundā
Past āyā

ḍēuṇu, go.

Fut. ḍēūā
Impr. ḍē ḍēan
Pres. Ind. ḍāū
Past Cond. ḍēundā
Past ḍēūā

rauhṇu, remain.

Fut. rauhūmā rōhēlā rauhlā rauh-umē -lē -lā
Impr. rauh rauh
Past Cond. rauhndā
Past rōhā

jāṇū, go.

Fut. jāūmā jēlā jāōlā, &c.
Past gōā

Transitive Verbs.

kaṭēlṇu, *pīṭṇu*, beat, almost exactly like *riṛnu*.

Impr. kaṭil kaṭēlan.
Past. kaṭēlā, with agent case of subject, kaṭēlā agreeing with the object.
Pres. Perf. agent case with kaṭēlā ā *f.* kaṭēli an. Pl. kaṭēlē ni.
Plupf. „ „ „ kaṭēlā thā, &c.

The Passive is formed by using the past participle *kaṭēlā* with the required tense of *jāṇū*, go; *kaṭēlā jāṇū*, be beaten. But it should be observed that the passive is not at all common.

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The following are slightly irregular :—

khāṇū, eat, Past *khāyā*
pīṇū, drink ,, *pīyyā*
dēṇū, give, Fut. *dēūmā* or *dēmā*. Past *ditṭā*
laṇṇū, take, Fut. *laūmā*. Past *lōā*
bōlṇū, Past *holā* with agent case
kōrṇū, ,, *kēā*
jāṇṇū, know, Past *jāṇā*
lēaṇṇū, bring; *laṛī jāṇu*, take away, are conjugated like *aṇṇū*, *jāṇū*.

Compound Verbs.

Habit, Continuance.

I am in the habit of falling, *ā rīpē kōrā* (compounded with *kōrnū*, do).
He continues to fall, keeps on falling, *sō rīrdā rōhā lāgē hundā* (compounded with *rauhṇu*, remain, *laggṇū*, stick, *ōhṇū*, be).

Notes on Verbs.

dēṇṇu, go, denotes the act of going, *jāṇū* is used in composition. As in Urdū and Hindi, the word 'go' enters very largely into the formation of compound verbs. In such cases *jāṇū*, not *dēṇṇū* is used. *kaṭēlā jāṇū*, be beaten; *dēōī jāṇū*, go away.

The Infinitive in *-ṇu*, when used as a gerundive, becomes an adjective in *-ā* in agreement with the object, *mērē rupayyā nīh dēṇā*, I have not to give a rupee; *tērā cīsh pīṇī*, he has to drink water.

The Negative form of the auxiliary is noteworthy; *ā nīh anthī*, I am not; *mōē nīh kēū āuthi ai*, I have not done; *tōē nīh ēhru* or *ēhrā āuthi*, thou has not done.

Two constructions with the genitive case where we should expect the agent or ablative are remarkable.

(i) With the Infinitive *mērē bhāē vē nīh dēṇū*, my brother has not to give, = in Panjābī-Urdū, *mērē bhāī nē nēhī dēṇā*; *tērā cīsh pīṇī*, he has to drink water.

(ii) With a participle, *mābrā nīh dēndō*, we cannot give, = *ham sē nēhī diyā jātā*; *tērē nīh dēundā āuthi*, thou canst not go; *mērī hauhṇē rē kitāb nīh pōrhdī*, my sister cannot read the book. These forms of the participle appear to be passive; this is confirmed by the variations which we meet with in the eastern portion of Kiūṭhal State; *dēundā* there becomes *dēwīdā*, *dēndā dēīdō*, *pōrhdī pōṛhīdī*.

If these are really passives we have a linguistic phenomenon of considerable importance. The organic passive is found to a slight extent in Panjābī and is fully developed in Lahndā.

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The difference of case for the object in the Past and other tenses may be seen in the following examples: *ã jānu tẽs* (for *tẽ khẽ*) I know him, but *mõẽ jāṇā sẽ*, I know him, *lit.* by me he was known. When a noun is the object the case with *khẽ* is allowed with the past tense.

In the short form of the Present Auxiliary (I am, &c.) consisting generally of a single vowel sound, the vowel to be used seems to be chosen on euphonic principles, depending apparently rather upon the vowel or letter which happens to precede than upon the noun or pronoun which is the subject.

The ending of the infinitive is either *-ṇu* or *ṇā* indifferently. After *r* or *ṛ* (or *rh* or *ṛh*) *ṇ* is usually changed to *n*.

bāō, father.
ijī, mother.
bāē, brother.
bēūhṇ, sister.
bagēhr, son.
bēṭī, daughter.
khŏsm, husband.
chōōrī, wife.
ṭhiṇḍ, man.
chēōṛi, woman.
bagēhr, boy.
bēṭī, girl.
guāl, shepherd.
cōr, thief.
gōhṛ -ā, horse,
-ī, mare,
bōḷd, bewḷd, ox.
gāuī, cow.
mewĩsḷ, buffalo.
bākr -ā, goat (he).
-ī, „ (she),
bēhḍ, sheep.
kukk -ar, dog.
-ri, or -rē, bitch.
baṇāē, rich, bear.
sih, leopard.
gādhā, ass.
sōr, pig.
kukkṛ -ā, cock.
-c, -ī, hen.

gīṇḍā, cat (male).
braiḷi, „ (female).
ūṭ, camel.
panchi, bird.
ludh -ē, -ī, kite.
hāthi, elephant.
hāth, hand.
lāt, foot.
nāk, nose.
ākkhē, eye.
mũh, face.
dānd, tooth (front).
dar, „ (back).
kān, ear.
bāḷ, hair.
mũṇḍ, head.
jibli, tongue.
pēṭ, stomach.
piṭh, back.
kitāb, book.
kalam, pen.
manjā, bed.
gauhr, house.
daryāō, river.
nan, stream.
pahṛ, hill.
jubaṛ, plain.
khēc, field.
nanz, naudzō } bread, food.
rōṭi, ṭukṭuka }

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cisḷ, water.
gibũ̃, wheat.
kukkṛī, maize.
ḍāḷ, tree.
gāč̃, village.
biṛ, city.
bauhṇ, jungle.
māchi, fish.
bāṭ, way.
phaḷ, fruit.
ḍaḷki, meat (for eating).
ḍuggā, ,, other, *e.g.*, of cow, horse.
dūdh, milk.
āṇḍā, egg.
gĩ̃hū, ghi.
tēḷ, oil.
chāh, buttermilk.
ṭhēũ̃, thing.
daibṛū, day.
rāt, night.
sūraj, sun.
jūhṇ, moon.
tārā, star.
bāgur, wind.
pāṇi, rain.
daũ̃, sunshine.
tuš̃ṭh, stormy wind.
bābrā, load.
pujāhr, load of grass, firewood.
bij, seed.
lōhā, iron.
tsŏzzarō, good, beautiful, clean.
kutsŏdzō, kutsudzō, bad, ugly, ignorant.
bŏṛō, big.
mbāṭhō, small.
daḷidrī, lazy.
āklāūḷā, wise.
sḥīgā, swift.
pauēnō, sharp.
ucṭā, high.
sḥŏllā, cold.
tātō, hot.
gnḍḷā, sweet.
tēār, ready.
thōrō, little.
bhauri, much.
ōhṇu, be, become.
auṇu, come.
jāṇu, go.
beṭhṇū, sit.
lannū, take.
dēṇū, give.
riṛnū, fall.
uṭhṇū, rise.
khaṛā rauhṇū, remain.
dēkhṇu, see.
khāṇū, eat.
piṇū, drink.
bōlṇū, say.
dzŏpṇū, speak.
suttṇū, sleep, lie down.
kŏrnū, do.
rauhṇū, remain.
mārnū, kill.
pachāṇṇū, recognise.
jāṇṇū, know.
puṇṇū, arrive.
dauṛnū, run.
baṇauṇū, make.
rakkhṇū, place.
bidṇū, call.
bhābṇū, meet.
sbikhṇū, learn.
pŏṛhṇū, read.
likhṇū, write.
mŏrnū, die.
shuṇṇū, hear.
ŏṭṇū, turn.
urē ŏṭṇū, return.
bauhṇū, flow.
gŏḍṇu, fight.
jitṇū, win.

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hārnū, be defeated.
ḍēuē jaṇū, go away.
hijaṇu, sow.
aub] bābṇu, plough.
tsuṇgṇu, graze.
tsugauṇu, cause to graze.

Numerals.

Cardinal.

1—ēk.	18—ṭhārau.
2—dō.	19—unni.
3—cauo.	20—bīsh.
4—tsār.	27—satāī.
5—pauz, pāṇjh.	29—uṇattī.
6—tshē.	30—tīh.
7—sāt.	37—saiti.
8—aṭṭh.	39—uṇtāḷi.
9—nau.	40—tsāḷi.
10—dash.	47—saitāḷi.
11—gairō.	49—uṇunzā.
12—bārō.	50—pajāh.
13—ṭērō.	57—satanjā.
14—tsaudō.	59—uṇāhaṭ.
15—pandrau.	60—sāhṭ.
16—sōḷau	100—shau.
17—saltrau.	

Ordinal.

paiblā, 1st.	satua, 7th.
dūjjā, 2nd.	dashuā, 10th.
ciā, 3rd.	———
tsauthā, 4th.	āddhā, ½.
panjuā, 5th.	pauṇō dō, 1½.
chaṭṭhā, 6th.	

1. Tērā nā̃ kāh ā? What is thy name?

2. Ēs gōhṛō rī kētnī ummōr au? How much is this horse's age?

3. Ēthian Kashmīrā tāī kētnō dūr au? How far is it from here to Kashmir?

4. Tērē bāō rē ganhṛē kētnē chōṭū au? In thy father's house how many sons are there?

5. Āj ā̃ barī dūrō dau haṇḍēan āya ū. To-day I from very far have walking come.

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6. Mērā tsātsā rā bagēhr tēsrī bauhṇē sāthi bēhā hūndā ū. My uncle's son is married to his sister.

7. Gauhrē safēd gōhṛē ri ḍẓin au. In the house is the white horse's saddle.

8. Tēsri piṭṭhā pāndē ḍẓin kōṣhō. On his back bind the saddle.

9. Tēsrā bēṭā mōō bēghē kaṭēlā. I beat his son very much.

10. Sē ēsā dāhrō pāndē mheuīṣhē gāuī dzāgan. He on that hill is grazing buffaloes and cows.

11. Sū tēs ḍāḷō mūḷō gōhṛē pāndū bēṭhā hunda ā. He under that tree is seated on a horse.

12. Tēsrā bōō apṇī beuēṇē dā bōḍṛā. His brother is bigger than his sister.

13. Ēsrō mōl ḍāhē rupōyā. Its price is two and a half rupees.

14. Mērō bāō tēs mhāṭhṛē gauhrō dā rauhō. My father lives in that small house.

15. Ēskhē ēh rupōyē dēau. Give him these rupees.

16. Sē rupōyō ēs hāgō urē lau. That rupee take from him.

17. Tēskhē bīyā piṭēau rōshī sāthi bannhō. Having beaten him much tie him with ropes.

18. Kūē dā ciṣh āṇā. From the well draw water.

19. Māndā gāōkē tanlō. Walk before me.

20. Kōsrō bagēhr tā dōau pachōka hāṇḍō? Whose boy is walking behind thee?

21. Tōē kōs hāgō sē mōllā lōā? From whom didst thou buy that?

22. Oē dā ēkki dukāudārō dā. From a shopkeeper of the village.

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EASTERN KIŪṆṬHALĪ. [Kiŭṭhalī]

Nouns are declined as in Kiūṭhalī proper.

Pronouns.

The following slight differences are found:—

		Plur.	*Sing.*
	1st.	2nd.	3rd.
N.	āē	tūē	
G.		tūarō	*f.* tēē rā
D.A.	āē khē, āē	tūē khē, tūē	
Ag.	āē	tūē	tēnnē *f.* tē

1st. pers. pron. sing. has *mũ* for *mã*.
kuṇ, who? Ag. *kuṇē*.
Verbs are almost identically the same.
cuṇā, come, makes past *āyjā*.
beṣhṇu, sit, past *bēṣhā*.
piṭṇū, beat, pres. perf. *pīṭu ō* or *pīṭā au*.
khāṇā, eat, past, *khāyā* or *khēu*.
dēṇā, give, past, *ditlā* or *ditiu*.
dcopṇū, say, speak, past, *dzōpu*.

In the constructions with the gen. case given under Notes on Verbs on p. 16 for *māhrē nẽh dēndō* (Kiūṭhalī), Eastern Kiūṭhalī has *māhre nẽh dẽ̃dō*, for *tērē nẽh ḍēndō āṇthā*, *tērē nẽh ḍewẽ̃dō āṇthī*, for *mērī bauhṇā rē kitāb nẽh pŏṛhdī*, *mērī bauhṇē rē kitāb nẽh pŏṛhdi*, see note, p. 16.

The following Numerals are different:—

5—panj.	30—tīṣh.
6—tshau.	37—saītiṣh.
8—āṭh.	39—untālis.
10—daugh.	40—tsālīṣh.
11—gārō.	49—uncās.
27—satāiṣh.	50—pajās.
29—nŏttiṣh.	

The sentences in which there is any difference are subjoined:—

3. Ēthau Kaṣhmirā tāī kētṇō dūr au? From here to Kashmir how far is it?

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4. Tērō bāō rē ganhrā kēṇē (or kan) tshōṭū an? In thy father's house how many sons are there?

5. Ādz ã̄ barē dūrō dan bāṇḍēau ājjā ū. To-day I from very far have walked.

6. Mērē tsātsē rā tshōṭū tēsrī banhṇē sāthē bēhā hōndā ā. My uncle's son is married to his sister.

8. Tēsri pīṭṭhē pāndē (or gaihrā) dzīn kōshō. On his back bind the saddle.

9. Tēsra bēṭā mōē bēghē pīṭā. His son I beat much.

10. Sē ōō dāhrū gaihrā meuīsh gāō dzāgau. He on that hill is grazing buffaloes and cows.

12. Tēsrā bāē apṇi bezōṇē dau hōṛā. He is bigger than his sister.

17. Tēskhō bīyē pīṭēau rōshī bānnhō. Having beaten him well tie him with ropes.

18. Kūē dau cish ṭālō. Draw water from the well.

19. Mūdē gāōkē tsalō. Walk before me.

20. Kōsrō tshōṭū tādēau pāchō hāṇḍō? Whose son walks behind you?

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KŌṬKHĀĪ.

A few paradigms will give an idea of the Kōṭkhāi dialect; only the points of difference will be mentioned. It is distinct from, but very much resembles Kiāthalī.

NOUNS.

The declension is almost the same as in Kiāṭhali. The following is the only difference.

	Sing.	*Plur.*
D.A.	gōhr–ā kā	as Sing.
Ab.	–ā āgō	,,

kā being used for *khē* and *āgō* for *hāgā*.

PRONOUNS.

Sing.

	1st.	2nd.	3rd.	ēh, this.
N.	ã̄			
G.			*f.* tasaṇ rō	*f* isaṇ rō
D.A.	mũ kē	tã̄ kā	tēs kā, *f.* tasaṇ kā	
Ag.	mȭ	tȭ	tēṇnē, *f.* tasē	ēṇnē, *f.* isē

Plur.

N.	ẽ, asmã̄, ēũ	tũẽ		
G.		tũaṇrō, tũaṇrō	tuaṇ rō	iuaṇ rō
D.A.	ãẽ̄ kō	tuẽ̄ kō		
Ag.	ẽ̄	tũẽ̄	tiuẽ̄	iuẽ̄

ADVERBS.

(Time.)	*(Place.)*
jṛhō, to-morrow.	itthā, here
pōrhē, day after to-morrow	ētthā, these
pōrhō, day before yesterday.	kiṛkā, where?

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Verbs.

Auxiliary.

Pres.	I am, &c.	ũ	ai	an	ĩ	ē	an
Past	I was	tā (*f.* tī)	tā	tā	tē (*f.* tī)	tā	tē

kaṭēḷṇū, beat.

Fut. kaṭēl -ūlā -ēlā -ōlā -umē -ōlē -ōlē

The Impf. usually prefers the following form :—

Impf. ã tā kaṭēlū, tū kaṭēlā tā, sē kaṭēlō tā, ã tē kaṭēlū, tuē tē kaṭēlō, sē tē kaṭēlō.

Plupf. mõ kaṭēlā tā, &c.

The Vocabulary of the Kōṭkhāī dialect is almost the same as that of Kiuṭhal or Kōṭ Guṇū, agreeing sometimes with one and sometimes with the other. *Shāṇā* is see or look, *bīūjṇū*, rise, *pāṭri*, field, *shēḷā*, cold, *dēs*, sun.

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III. KOṬGURŪ.

Nouns.

Masculine.

Nouns in—ā.

	Sing.	*Plur.*
N.	gōḍṛ–ā, horse	–ai
G.	–ēō, *f.* –ēni	as Sing.
D.A.	–ē lai	,,
Loc.	–ē dō, di	,,
Ab.	–ē kā	,,
Ag.	–ēyai	,,
V.	–ēā	ēō

Nouns in a Consonant.

N.	gaub –r, house	as Sing.
G.	–rō	,,
D.A.L. Ab.	–rā lai, &c.	,,
Ag.	–rai	,,
V.	–rā	–rō

Nouns in—i.

N.	hāth–i, elephant	as Sing.
G.	–iō	,,
D.A.L. Ab.	–i, &c.	,,
Ag.	–iai	,,
V.	–iā	iō

Nouns in—ū, such as *bucū*, scorpion; *hindu*, Hindu, are declined like nouns in –i.

bāb, father, is declined like *gaubr*, but has *bubb* in the Voc. Sing. *nāṁ* name is indec.

Feminine.

Nouns in—i.

N.	tahōṭ–i, girl	as Sing.
G.	–iō	,,
D.A.L. Ab.	–i, &c	,,
Ag.	–iai	,,
V.	–iyō	iyō

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Nouns in a Consonant.

N.	hath-ṇ	ṇī
G.	-ṇō	as Sing.
D.A.L. Ab.	-ṇi, &c.	,,
Ag.	-ṇai	,,
V.	-ṇē	,,

gāō, cow has G. *gāwō*, Ag. *gāwaī*. Plur. the same.

Pronouns.

Singular.

	1st	2nd	3rd (he, she, it, that)	jau, this
N.	mṍ	tū	sau	jau
G.	mēran	tēran	tēhrō, tēūau, *f.* taian, *neut.* tētthau	ēhrau, *f.* aian
D.A.	mũ lai	tũ lai	tēū lai, *f.* taiā lai, *neut.* tētth lai	ēū lai, *f.* aiā lai
L.	mũ dē	tũ dē	,, dē ,, dē, ,, ,, dō	,, dē ,, dē
Ab.	mũ kā	,, kā	,, kā ,, kā, ,, ,, kā	,, kū ,, kā
Ag.	maī	taī	tiṇī taī	āūē, aī

Plural.

	1st	2nd	3rd	(jau, this.)
N.	hauē	tauē, tūmẽ	sai	jai
G.	mẽhrō	thārō	tinaũ	inau
D.A.	hauṽ lai	tauṽ lai	tinā lai	īnṽ lai
L.	,, dā	,, dā	,, dā	,, dā
Ab.	,, kā	,, ka	,, ka	,, kā
Ag.	hauē	tumẽ	tinō	inō

	Sing.		*Plur.*	
N.	kuṇ, who?	dzuṇ, who	kuṇ	dzuṇ
G.	kaurō	dzaurō	kaurō	dzaurō
D.A.L. Ab.	kaṇā, &c.	dzaṇā, &c.	kaṇā, &c.	dzaṇā, &c.
Ag.	kuṇī	dzuṇī	kuṇīyai	dzuṇiyai

koī, anyone, someone; G. *kōsū*, Ag. *kuṇī*.

kai, what? G. *kāwo*.

Other pronouns are *kich*, anything, something, *dzuṇ kuṇī*, whosoever, *dzuṇ kich*, whatsoever.

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Adjectives.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *-ā*, *-ō* *-as* are indecl. Those ending in these letters have Obl. *-ē* or *-ai*, Pl. *-ē* indecl. *f.* *-i* indecl. It should be remembered that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kā* or *thakō*, used with the positive:—*hātsau*, good; *ēh thakā hātsau*, better than this; *sōbhī kā hātsau*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
aiṇō, like this or that	taiṇō, like this or that	kaiṇō, like what?	ḍzaiṇō, like which
ētrau, so much or many	tētrau, so much or many	kētrau, how much or many?	jētrau, so much or many

---

Adverbs.

Most adjectives can be used as adverbs. When so used they agree with the subject of the sentence.

The following are the most important adverbs, other than adjectives

(*Time.*)	(*Place.*)
ebhī, now.	ĩndhī, here.
tābhī, then.	tĩdhī, there.
kābhī, when?	kĩdhī, kĩī, where?
jābhī, when.	jĩddhī, where.
āz, to-day.	indhā tāī, up to here.
kāllē, to-morrow.	,, lē, hither.
pŏrshē, day after to-morrow.	indhā, from here.
cauthē, ,, ,, that.	hūbhī, gash, up.
hijdzē, yesterday.	hūndī, dawn.
phŏrŏz, day before yesterday.	nēḍḍhī, near.
thaudrŏz ,, ,, that.	dūr, far.
kābhī, sometimes, ever.	ūgdō, in front.
kābhī na, never	patshā, behind.
kābhī na kābhī, sometimes.	bītre, inside.
	bābrē, outside.

Others are *kilai*, why; *ēithī tāī*, for this reason; *hātse kārē* or *hātsē gidhī*, well, *shigrē*, rapidly; *ō*, yes; *nā*, no.

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Prepositions.

The commonest prepositions have been given in the declensions of nouns. Subjoined is a brief list of others. The same words are frequently both prepositions and adverbs.

pārghā, beyond.
ārghā, on this side.
nāndzhā, mānjhā, within.
gāē, upon.
tāī, up to.
mū̃ kāē, beside me.
„ sūṇghē, with me.
tēū lē, for him.
tērī tāī, about thee.
hāmā sāhī, like us.
tinau bīlē, towards them.
tēttkau phārē, after that.
„ phēr, round about that.
tumā barābarī, equal to you.
mū̃ chāḍēau, apart from me.

Conjunctions.

a, ār, and
pŏr, but
dzai, if
ētthī tāī, because
jīlai ki, although
jainā, as if.

Verbs.

Auxiliary.

Pres. I am, &c. ā or āsā indec.
Pres. Negative nēhī ninthī, indec.
Past Sing. tau, *f.* tī, Pl. tai *f.* tī.

Intransitive Verbs.

lōṭṇau, fall.

Pres. Cond.	lōṭ-	-ū	-ā	-ā	-ī	-ā	-ā
Fut.	lōṭ-	mū̃	-ā	-ā	-mē	-ā	-ā

Imperat. lōṭṭ lōṭṭau.
Pres. Ind. Same as Pres. Cond.
Impf. The same with tau (*f.* tī) in Sing. and tai (*f.* tī) in Plur.
Past Cond. Sing. lōṭ -dau, Pl. -dai, *f.* -dī.
Past Indic. Sing. loṭ -au, Pl. -ai, *f*, -ī.
Pluperf. Same with tau, &c.
Participle *lōṭyō*, having fallen; *lōṭdā* (indec.) while falling; *lōṭau aundau*, in the state of having fallen; *lōṭṇēālā*, faller or about to fall.

Some common verbs have slight irregularities.

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aṇṇau, *aṇhṇau*, be, become (the *h* is generally omitted).

Past Cond. aundau, anhundau.

Past ûhau (ûau) *f.* ûhi, &c.

aṇau, come.

Pres. Cond. or Indic. āû ā ā āi āō ā.

Fut. ānd̄, &c.

Imperat. ā āō or āau.

Past Cond. âudau.

Past āau. Pl. āē, *f.* āi or āē.

ḍēuṇau, go.

Pres. Cond. or Indic. ḍēû ḍāwā, &c.

Fut. ḍēmd̄

Imperat. ḍēō ḍēu

Past Cond. ḍēundau

Past ḍēûau, Pl. ḍēûai, *f.* ḍēui.

rauhṇau, remain.

Past Cond. rauhundau

jāṇau, go.

Past Cond. jāndau

Past Indic. gau, *f.* gē, Pl. gēē, *f.* gēi.

Transitive Verbs.

mārnau, beat, conjugated almost exactly like *lōṭṇau*.

Imperat. mār mārau.

Past Indic. mār –au, (Pl. –ai, *f.* –i), with agent case of subject, mārau agreeing with object.

Plupf. mārau tau, with agent case of subject, mārau tau agreeing with object.

The Passive is formed by using the past participle *mārau*, with the required tense of *jāṇau*, go; *mārau jāṇau*, to be beaten: but the use of the passive voice is rare.

The following are slightly irregular —

dēṇau, give, Past, *dinau*.

kōrnau, do ,, *kīau*.

jāṇṇau, know ,, *jānau*.

āṇṇau, bring ,, *ānau*.

khāṇau, eat; *piṇau*, drink; *laiṇau*, take; *bōlṇau*, say; *nīṇau*, take away, are regular.

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Compound Verbs.

Continuance, State.

I continue to fall, *mā̃ lāṭdau rōhū* or *rauhā̃*, (compounded with *rauhṇā* remain).

I am now in the act of falling, *mā̃ loṭdau lāyē aundau*, (compounded with *laggṇā*, stick, and *aunau*, be).

Notes on Verbs.

jāṇau, go, is used only in composition, *mārau jāṇau*, be killed; *ḍēnā jāṇau*, go away.

The Negative auxiliary is found as in other dialects in the Simla States and in Kulū.

A noteworthy construction with the possessive when we should expect an ablative is illustrated in the following:—*jau kitāb tēvē nehī pōṛhdī*, he cannot read this book; *mērē nēhī ḍēundau*, I cannot go. See note under Kiū̃ṭhalī.

bāb, father.
ī, mother.
bāē, brother.
dūī, sister (older than speaker).
cēī, baihṇ, sister (younger than speaker).
chōṭ –ū, tshōṭ –ū, son.
–i –ī, daughter.
rāuḍ –ū, husband.
–ī, obēōṛī, wife.
dzūṇā, mōrd, man.
obēōṛī, tshēōṛī, woman.
chōṭ–ū, boy.
–ī, girl.
phuāī, bakrāḷa, shepherd.
tsōr, thief.
gōhr–ā, horse.
–ī, mare.
bōḷd, ox.
gāō, cow.
mhaiṣh, buffalo.
bākr–au, he-goat.
–ī, she-goat.
bēhṛ, sheep.
kūk–ar, dog.
–rī, bitch.
rīch, rīkh, bear.
sīh, leopard.
gādhau, ass.
sū̃r, sungar, pig.
murg–au, kukkṛ–au, cock.
–ī –ī, hen.
bṛaiṭ–ā, cat (male).
–ī, ,, female.
ū̃ṭ, camel.
ciṙkh–ū (*f.*-ī), little bird.
cakraī, kite.
ṣhaiḷṭā, *f.* ṣhaiḷ, fox.
hāthī, elephant.
hāṭth, hand.
lāt, foot.
nāk, nose.
ākkh, eye.

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mũh, face.
jāt, mouth.
dāud, tooth.
kān, ear.
ṣhrāl, hair.
mūṇḍ, head.
dzībh, tongue.
pēṭ, stomach.
piṭṭh, back.
jīū, body.
kutāb, book.
kōlm, pen.
māujā, bed.
gauhr, house.
darēō, river.
gāhṛ, stream.
parbat, dāhr, hill.
madau, plain.
khēc, field.
rōṭi, bread.
pāṇī, water.
gihũ, wheat.
tshāli, maize.
būṭ, tree.
graũ, village.
ṣhaihr, city.
baun, jungle.
matshi, fish.
bāt, way.
ṛaiṇḍau, path.
phŏl, fruit.
māss, meat.
dəddh, milk.
pinni, egg.
gēō, ghi.
tēl, oil.
tshāh, buttermilk.
ḍaihrō, day.
rāc, night.
ḍaihro, sun.
dzōth, moon.
tərā, star.
bāgur, wind.
pāṇi, rain.
dau, sunshine.
dzūrē bāgur, stormy wind.
bāhrtau, load.
bēdzau, seed.
lōbā, iron.
hātsau, bitau, good, beautiful.
riau, bad, ugly.
bōḍḍau, big.
mhāṭṛau, bōknau, little.
sust, lazy.
boṣhēwārau, wise.
mūrakh, ignorant.
paiuau, sharp.
utsṭau, high.
ṣhōlau, ṭhaṇḍau, cold.
raitau, hot.
gaḷūau, sweet.
sāphau, clean.
cāu, ready.
bōknau, little.
bauhri, much.
auṇau, be, become.
āṇau, come.
ḍēuṇau, go.
bēṣhṇau, sit.
dēṇau, give.
iōṭṇau, fall.
laiṇau, take.
ūzṇau, rise.
khōṛau auṇau, stand.
dekhəau, see.
khâṇau, eat.
pīṇau, drink.
bōlṇau, say.
suttṇau, sleep, lie down.
kōrnau, do.
rauhṇau, remain.
marnau, beat.
jāṇṇau, know, recognise.
pūjṇau, arrive.

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bāgṇau, run
bāgē ḍēṇṇau, run away.
cāṇṇau, make.
ḍāṇṇau, place.
bēḍṇau, call.
phābṇau, miḷṇau, meet.
ṣhīkhṇau, learn.
pŏṛhnau, read.
likhṇau, write.
mŏrnau, die.
ṣhuṇṇau, hear.
ōṭṇau, turn.
ōṭĕō āṇau, return.

hauhnau, flow.
jhēṭṇau, lŏṛnau, fight.
jītṇau, win.
hrnau, be defeated.
ṭēnī jaṇau, go away.
baṇṇau, sow.
aul jōeṇau, plough.
khēuṇau, cause to eat.
paṇēuṇau, cause to drink.
ṣhuṇāuṇau, cause to hear.
tsŏrnau, graze.
tsuraṇṇau, tsārnau, cause to graze.

Numerals

Cardinal.

1—ēk.
2—dōō.
3—cauo.
4—tsār.
5—panj.
6—chau.
7—sāt.
8—aṭṭh.
9—nau.
10—dēṣh.
11—gairā.
12—bāra.
13—ṭērā.
14—tsauda.
15—pōndrā.
16—sōḷā.
17—sōttrā.
18—thāra.
19—ṇī.
20—bī.
27—satāi.
29—ṇōṭṭī.
30—tī.
37—saīti.
39—untāli.
40—cāli.
100—ṣhau.
1000—hazār.
100,000—lākkh.

Ordinal.

paihlau.
dūsrau, dūjjau.
ciau.
tsauthau.
pāuṇjau.
chaulau.
sātiau.
dēṣhiau, 10th.
paihlī bērā, 1st time.
dujjī phērē, 2nd time.
ādhau, half.
paunē dōō, 1¼.
sāwā dōō, 2¼.
ḍāhō, 2½.
dēorh, 1½.
sāḍhē tsār, 4½.
ēk pāō, ¼.

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As a rule the people do not count beyond twenty. Even in dates it is common to call the 22nd day of the month the second, the 23rd the 3rd, and so on. Forty, sixty, eighty, &c. are *dōē biā, caun biā, tsūr biō*, &c., or the word *kōṛī*, score, is used.

SENTENCES.

1. Tērō naũ kē ā? What is thy name?
2. Ēũ gōhṛēai kai umar ā (āsā)? What is the age of this horse?
3. Indā kā Kashmīrā tāī kētrō dūr āsā (ā)? From here how far is it to Kashmīr?
4. Thārō bābō gauhrā di kētrē tshōṭū āsā? In your father's house how many sons are there?
5. Mũ āz baṛi dūrō hāṇḍōō. I to-day from very far have walked.
6. Mērē cārēau tshōṭū tēhri baibṇī sōggē baiūau aundau āsā. My uncle's son to his sister is married.
7. Gauhrā dē shuklē gōhṛiai zīn āsū. In the house the white horse's saddle is.
8. Tēūī (tēhri) piṭṭhē gāē zin kōshō. Upon his back bind the saddle.
9. Maĩ tēūē tshōṭū dē bauhri tōā laē. I have beaten his son much.
10. Sau dāhrā gāē ḍōgai bākri tsārā. He on the hill cattle and goats is grazing.
11. Sau tēū būṭā pāṛē gōhṛē gāē bēshau aundau āsā. He under that tree on a horse is seated.
12. Tēūau bāē apṇi baibṇē kā bōḍḍau āsā. His brother is bigger than his sister.
13. Tēūau mōl ḍāhē rupayyō āsā. Its price is two and a half rupees.
14. Mērau bāb whāṭṛē (bōknē) gauhrā di rauhā. My father in the little house lives.
15. Ēū rupayyē tēū lai dai. These rupees to him give.
16. Sai rupayyē tēū kũ ōrū lai au. Those rupees from him bring
17. Tēū hātsē gidhi piṭṭēō rōshī gidhī kōshō. Having beaten him well bind him with ropes.
18. Kūō kā pāṇī gāṛau. Take out water from the well.
19. Mūkā āgdī (āgdē) hāṇḍau. Walk before me.
20. Kanrō tshōṭū tumẽ pā āndau lāgō aundau? Whose son behind you is walking?
21. Sau tumē kauā kā mōl laiō? From whom did you buy that?
22. Ṛūnẽ ēk baṇiē kū. From a shopkeeper of the village.

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THE DIALECTS OF KULU.

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

Kulū is a portion of Kāṇgṛā District, but is almost entirely separated from Kāṇgṛa proper, being connected with it only by a narrow neck of country in the north-west, while it is bounded on the west by the states of Sukēt and Maṇḍī. On the north and east Kuḷū proper is bounded by Lāhuḷ and Spiti or Pitā respectively. These two tracts, while distinguished from Kuḷū proper, form part of the Kuḷū subdivision of Kāṇgṛā. On the south Kulū is bounded by the River Satlaj across which is the British District of Kōṭ Gurū. The dialects treated of in the following pages are the dialects of Kuḷū proper, and are all Aryan. In Spitī and Lāhuḷ the dialects spoken are Tibeto-Himalayan. In Maṇḍī, Sukēt, Kāṇgṛā proper and Kōṭ Gurū the dialects are all of the same general type as those here dealt with.

Kuḷū proper may be said to contain four dialects: Outer Sirāji spoken in Outer Sirāj, that is in the southern portion of the Sirāj Taḥṣīl; Inner Sirāji spoken in Inner Sirāj or the northern part of the Sirāj Taḥṣīl; Sainjī spoken in the Sainj Valley which enters the Bēās Valley from the east; and lastly Kuḷūi, which is spoken in the northern part of Kuḷū proper. There is also a Tibeto-Himalayan dialect called Kanāshī, spoken in the village of Malāṇā in North Kuḷū and nowhere else.

The four Kuḷū dialects are closely allied to dialects of Rājasthānī found in Rajputana, and indicate close connection in the past between the peoples of Rajputana and the Himalayas north-east of Simla. The four dialects have several points in common, such as the existence of a form of the Present Auxiliary used in negative sentences, and of a feminine form for the Oblique Sing. of the 3rd Pers. pronoun, and the similarity of the Oblique Sing. to the Oblique Plural in Nouns.

In Outer Sirāji *ability* is expressed by the genitive case of the subject with a form of the Present Participle which may be Passive; in Inner Sirāji the ordinary Present Participle seems to be used.

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Outer Sirāji very closely resembles Kōṭ Gurūi, the notes on which (in the Appendix to the Gazetteer of the Simla District) should be consulted. It has the Genitive in —*ĕau*, the Dative in *kai*, the Ablative in *kā*, and the Locative in *dē*.

In Inner Sirāji the forms are *rā* for the Genitive, *bē* for the Dative, *lĕrā* for the Ablative, and *măṅjē* for the Locative.

Saĩnji has very interesting forms. The Genitive is in —*ĕr*, the Dative in —*āb*, the Ablative in —*āgā*. It has two forms for the Future, one of them having endings in *b* and *r* which suggest interesting problems. The Saĩnjī dialect generally resembles Inner Sirāji.

The use in Inner Sirāji of the word *bhī*, in the sense of the Hindi *phir*, is noteworthy inasmuch as the same word is found in the criminal dialect of the Sāsīs with the same meaning. The contraction of the Present Auxiliary to —*s* should be noted.

Kuḷūī in several respects closely resembles Inner Sirāji. Its nominal inflections are almost identical, but it has *nu* or —*n* for the Ablative. It has an interesting form for the Pres. Indic. and Imperfect —*ā* being added to the root before the Auxiliary. The polite Imperative in —*ēit* should be noted.

The system of transliteration employed is that of the Asiatic Society of Bengal with some additions. *c* stands for the sound of *ch* in *child*, *ch* being the aspirated *c*; *ĭ* represents the sound mid-way between *i* and *i*; *u* italicised in a word printed in ordinary type is half-way between *u* and *ŭ*.

T Grahame Bailey.

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OUTER SIRĀJĪ.

The Outer Sirājī dialect resembles in many respects Kōṭ Gurūī which has been treated in considerable detail in the *Simla Gazetteer*; it will not therefore be necessary to treat Outer Sirāji with the same fulness.

Nouns.

Masculine.

Nouns in -ā.

	Singular.	*Plural.*
N.	ghōṛ-ā	-ē
G.	-ēau *f.* ēē	as Sing.
D.A.	-ē lai	,,
Loc.	-ē dẹ	,,
Ab.	-ē kē	,,
Ag.	-ē	,,

Nouns in Consonant.

N.	ghŏr	as Sing.
G.	ghŏr-ō	,,
D.A.L.Ab.	ghŏr-ā lai, &c.	,,

Feminine.

Nouns in -ī.

N.	sẖōr-ī	as Sing.
G.	-īō	,,
D.A.L.Ab.	-ī lai, &c.	,,
Ag.	-īē.	,,

Nouns in Consonant.

N.	bhēḍ, sheep	...
G.	bhēḍō	...
D.A.L.Ab.	bhēḍā lai, &c	...

baihṇ, however, is declined as follows:—

N.	baihṇ, sister	baihṇ-ī
G.	baihṇ-īō	as Sing.
D.A.L.Ab.	-ī lai, &c.	,,
Ag.	-ī	,,

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Pronouns.

Singular.

	1st	2nd	3rd	ā or ōh, this
N.	hữ	tū	sau, ōh	ē, ēh, au
G.	mērō	tērō	tāūō *f.* tēssō	āūō *f.* ēssō
D.A.	mūlai	tūlai	tōū lē tōā lē	ōū lé āā lē
L.	mūdē	tudē	,, dē ,, dē	,, dē ,, dē
Ab.	mukhĕ	tūkhĕ	,, khĕ ,, khé	,, khĕ ,, khĕ
Ag.	maī	taī	tēī taī	ēūē aī

Plural.

N.	hámā	tummē	ssī	ē, ēh
G.	mhārō	thārō	tin–ō	īn–au
D.A.	ham–ā lai	tum–ā lai	–ā lē	–á lē
L.	–a dē	–ā dē	–ā dē	–ā dē
Ab.	–ā kē	–ā kē	–a kē	–a kē
Ag.	–ĕ	–ē	–ē	–ē or –nē

kuṇ, who? G. *kaurō*, Ag. *kuṇi*.

Adjectives.

Adjectives used as nouns are declined as nouns. When they qualify nouns, they are not declined except in the case of those the Nom. Sing. Masc. of which ends in *–ō –au* or *–ā*. These take *–ē* for the Plur. and for the Obl. Sing., and *–ī* for the Fem. Sing. and Plur. Genitives of nouns and pronouns are adjectives coming under this rule: thus *ghoṛāu* or *ghoṛō*, of a horse, Obl. *ghoṛē*; *beṭīau*, of a woman, Obl. *beṭīē*.

Demonstrative.	*Correlative.*	*Interrogative.*
iyō, like this	tiyō, like that	kiyō, like what?
ētrau, so much or many	tētrau, so much or many	kētrau, how much or many?

Comparison is expressed by means of the Ablative case, as, *shōbhlō*, beautiful; *mūkhĕ shōbhlo*, more beautiful than I; *sōbbī kē shōbhlō*, more beautiful than all, most beautiful. The pronoun *ēh* has a form *īdō*, *idō shōbhlō*, more beautiful than this.

Adverbs.

Most adjectives can be used as adverbs, in which case they agree

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with the subject of the sentence. The following are a few very common adverbs, other than adjectives :—

(*Time.*)	(*Place.*)
ēbbē, now	idhī, here
tēbbē, then	tidhī, pōrē, there
kābbē, when?	kidhī, where?
jēbbē, when	jidhī, where
kāllā, to-morrow	
pōrshē, day after to-morrow	
tsauthē, „ „ that	
hij, yesterday	
phōrōz, day before yesterday	
tsauthē, „ „ that	

Prepositions.

laī, lē, to	taiṇī, up to
kē, from	saṇgē, with
dē, in	āgō, in front of
gai, upon	pitshū, behind

Verbs.

Auxiliary.

Pres. I am, &c.		ē and ẽ	ā	ī	ā	u	ā
	or	âssā (āsā)	âssā	assā	āssā	āssū	āssā
Neg.		athī with negative particle.					
Past		tau *f.* ti	Pl. tē	*f.* tī			

Intransitive Verbs.

pōṛnu, pōṛnō, fall.

Fut.	pōṛ-ū	-ā	-ā	-ū	-ā	-ā
Imperat.	pōṛ	pōṛā				
Pres. Ind.	same as Fut.					
Past Cond.	pōṛ-dau Pl. -dē *f.* -dī					
Impf.	Fut. with tau (tē, tī)					
Past Ind.	pōṛ -au *f.* -ī	Pl. -ē	*f.* -ī			
Plupf.	pōṛau tau					
Participle	pōṛōkōrē, having fallen					

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ichṇō, come.

Regular except in Past.

Past Ind.	āō	*f.* āī	Pl. āē

ḍēuṇu, go.

Fut.	ḍēū	ḍēwā	ḍēwā, &c.
Imperat.	ḍēu	ḍēwā	
Past Cond.	ḍēundau		
Past Ind.	ḍēūō	*f.* ḍēwē	Pl. ḍēwē

jāṇu, go.

Fut.	jāū		
Imperat.	jā	jā	
Past Cond.	jāndau		
Past Ind.	gau	*f.* gaū	Pl. gaū

rauhṇu, remain.

Fut.	rauhā or rauhā
Past Cond.	rauhndau
Past Ind.	rauhau (–i –ē)

baiṭhṇu, baiṣhṇu, sit.

Regular.

Imperat. has baiṣhī, sit thou, as well as the other forms.

Transitive Verbs.

tsīkṇū, beat, like *pōṛnū.*

Past Ind.	Agent case of subject with *tsīkau* which agrees with obj.

khāṇu, eat.

Past Cond.	khāndau
Past Ind.	khāau

dēṇō, give.

Past Ind.	dēnnau

lēṇu, take.

Fut.	laiū
Past Ind.	laiau

kŏrnu, do.

Past Ind.	kīyau

Ability is often expressed by means of the present part. with the genitive of the subject.

mērē nēhī ḍēundō or *mērē bhūlē nēhī ḍēundō,* I cannot go.

mērō ēh kitāb nēhī pŏṛhdī, I cannot read this book.

This participle, it will be observed, is given a passive sense.

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The Infin. is used to express necessity, as :—

mẽ kālā ḍēṇu, I have to go to-morrow.

The Infinitive ends in *ṇau*, *ṇu*, *ṇu*, *ṇô* or *ṇō*. In other words also we find the vowels *au*, *ô*, *ā* interchangeable.

The feminine forms of the 3rd pers. pron. and of *ā*, *ēh*, this, are, as in other Kuḷū dialects, found in Outer Sirāji.

ḍēṇu, go, is used to express the idea of going, *ṭāṇu*, go, is used in composition.

bāb, father.
ij, mother.
bhāi, brother.
baihṇ, sister.
dāi, elder sister.
cēi, younger sister.
shūr–ū, son.
–ī, daughter.
raṇḍū, husband.
chēōrī, wife.
jōṇā, mōrd, man.
bēṭlī, woman.
shōr –ū, boy.
–ī, girl.
phuāl, shepherd
tsōr, thief.
ghōṛ –ā, horse.
–ī, mare.
bŏḷd, ox.
gāô, cow.
maīshī, buffalo
bākr–au he-goat
–rī, she „
bhēḍ, sheep.
kūk–ar, dog.
–rī, bitch.
bhāhī, baṇāš, bear
barāg, leopard.
sib, „
gādhau, ass.
sūr, pig.
kukh–lai, cock.
kukh–ḷī, hen.
braiḷ –au, cat (male).
–ī, „ (female).
ūṭ, camel.
hōtthī, elephant.
hāth, hand.
khūr, foot.
nāk, nose.
akkhī, eye.
mrah, face.
jāt, mouth.
khakkh, corner of mouth
dānd, tooth.
kānn, ear.
shrāḷ, hair.
muṇḍ, head.
dzībh, tongue.
ḍhaṇ, pēṭ, stomach.
pīṭṭh, back.
dzīū, dēhī, body.
katāb, book.
kōlm, pen.
māndzau, bed.
ghōr, house.
daryāô, river.
gahḍ, stream.
dzōt, hill-top, pass
dhār, hill.
sōrlau, dŏḷ, plain
khāc, field.
rōṭī, bread.
pāṇī, water.

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kŏṇak, wheat.
tshŏlli, maize.
bŭṭ, tree.
graŭ, village.
bazār, town.
banṇ, jungle.
dzŏṛki, machḷi, fish.
bāt, way.
phŏḷ, fruit.
māss, meat.
dudḍh, milk.
pīnni, egg.
ghēō, ghi.
tēl, oil.
tshāh, buttermilk.
dhaiṛ, day.
rāc, night.
dhaiṛō, sun.
dzuth, moon.
tārā, star.
haguri, panṇ, wind.
pāṇi, rain.
dhuppō, sunshine.
bhārau, loud.
bēdzau, seed.
lōhau, iron.
bitau, good.
nikkau, bad.
bōṛau, big.
hōtshau, little.
sulai, lazy.
ŏklēālau, wise.
nikāmmau, ignorant.
tshākau, swift.
tiechau, sharp.
uchṭau, lofty.
shōbhlau, beautiful.
shōlau, dzaḍau, ṭhaṇḍau, cold.
naitau, tūtau, hot.
guḷnau, sweet.
rāmlau, clean.
thōṇau, little.
khassau, much.
ichṇo, come.
ḍōaṇu, jāṇu, go.
bēṭhṇu, bēshṇu, sit.
lāṇō, take.
dēṇō, give.
pŏṛnu, fall.
khāṇu, eat.
jhūṭṇau, drink.
bōlṇu, speak, say.
kŏrnu, do.
rauhṇu, remain.
tsikṇu, beat.
dzaṇṇu, know.
ḍēwē jāṇu, go away.
ūṇṇu, bring.
uĭṇu, take away.

NUMERALS.

Cardinal.

1—ēk.	9—nau.
2—dōē.	10—dŏss.
3—caun.	11—giārs
4—tsār.	12—bārs
5—panz.	13—tērā.
6—tshau.	14—tsaudā
7—sāt.	15—pŏndrā
8—aṭṭh.	16—sōlā

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NUMERALS—*continued*.

Cardinal.

17—satārā.	60—shaṭh.
18—ṭhārā.	67—santāṭh.
19—ṉī.	69—unhŏttar.
20—bī.	70—sŏttar.
27—satāī.	77—satŏttar.
29—ṉōtti.	79—unāsī.
30—ti.	80—ōsī.
37—saīti.	87—satŏshī.
39—ṉutāli.	89—ṉāṉnē.
40—cāli.	90—nŏbbē.
47—satali.	97—satānnē.
49—nūnjā.	100—sau.
50—padzā.	200—dōō sau.
57—satūnjā.	1,000—hazār.
59—nāṭh.	100,000—lakkh.

Ordinal.

1st, paihlō.	6th, tahanian.
2nd, dujjō.	7th, sātian.
3rd, cīyō.	10th, dōssian.
4th, tsauthō.	50th, pōdzāṛian.
5th, panjīō.	

SENTENCES.

The following five sentences will suffice to give an idea of the difference between Outer Sirāji and Kōṭ Gurūi. They should be compared with the sentences in the Notes on Kōṭ Gurūi.

6. Mārē bābūō shōrū tēūē bainṉī sangē bainhūō anndan āsā. My uncle's son is married with his sister.

7. Ghŏrā dē shittē ghōṛēē zīn āsā. In the house the white horse's saddle is.

17. Tēū shōbhlō kŏrē taikṉu rāshi kŏrē bāndhṉu. Beat him well and bind him with ropes.

19. Mū āgō hāṇḍ. Before me walk.

20. Kanrō shōru tū pitshu hāṇḍdō lagē aundā? Whose son behind thee walking comes?

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INNER SIRĀJĪ.

Nouns.

Masculine.

Nouns in -ā

	Singular.	*Plural.*
N.	ghōṛ-ā	-ē
G.	-ū rā, rau	as Sing.
D.A.	-ē bĕ	,,
Loc.	-ē mŏnjĕ	,,
Ab.	-ē lērā	,,
Ag.	-ē	,,
V.	-ŏā	-ēō

Nouns in Consonant.

N.	ghōr, house	ghōr
G.D.A.L.Ab.	ghŏrā rō, &c.	as Sing.
Ag.	ghōrē	,,

Feminine.

Nouns in -ī.

N.	shōhr-ī, girl	-ī
G.D.A.L.Ab.	-ī rau, &c.	-ī rau, &c.
Ag.	-ī	-ī
V.	-īē	-īō

Nouns in Consonant.

N.	bhīṇ, sister	-ā
G.D.A.L.Ab.	bhiṇ-ā rau, &c.	-ā rau, &c.
Ag.	-ā	-ā
V.	-ē	-ō

Pronouns.

Singular.

	1st	2nd	3rd	īō, this.
N.	hã̄	tū	sau	īō
G.	mōrau	tērau	tēū rā (*f.* tēssā rū)	iñ rā (*f.* ĕssā rā)
D.A.	mã̄ bĕ, mã̄ bē	tā bĕ	,, bĕ, tēū, *f.* tēssā bē	,, bĕ, īū, *f.* ĕssā bē

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L.	mã̄ mõnjē	tā mõnjē	tēū mõnjā, *f.* mõnjē	tēssā īñ mõnjē, *f.* ēssa mõnjē
Ab.	,, lēṛa	,, lēṛa	,, lēṛā, *f.* lēṛū	tēssā ,, lēṛā, *f.* ēssā lēṛā
Ag	maĩ	taĩ	tiũ *f.* tēssē	iũ *f.* ēssē

Plural.

N.	hāmmē	tõmmē	tēā	īā
G.	mhārau	thārau	,, rā	,, rā
D.A.	hāmā bē	tõmmā bē	,, bē	,, bē
L.	,, mõnjo	,, mõnjē	,, mõnjō	,, mõnjē
Ab.	,, lēṛā	,, lēṛā	,, lēṛā	,, lēṛā
Ag.	hammē	tõmmē	tēā	īā

	Singular.		*Plural.*	
N.	kuṇ, who?	dzũṇ, who?	kōṇā	dzēā
G.D.A.L.Ab.	kās rau, &c.	dziũ rā, &c.	kās rau, &c.	,, rā, &c.
Ag.	kūṇi	dziũ	kūṇi	dzēāē

Others are *kē*, what? *kitsh*, anything, something.

ADJECTIVES.

Adjectives used as nouns are declined like nouns. When qualifying nouns they are not declined except when their Nom. Sing. Masc. ends in *-ā*. In this case they take *-ē* for the Obl. Masc. and *-ī* for the Fem. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kã̄*, than as, *rāmpō*, good, *iō kã̄ rāmrō*, better than this, *sõbhā kã̄ rāmpō*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*
iēṛā, iēhṛā, like this	tēṛā, tēhṛā, like that	kōṛā, kēhṛā, like what?
ētrau, so much or many	tētrau, so much or many	kētrau, how much or many

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ADVERBS.

Many adjectives are used also as adverbs. When so used they agree with the subject of the sentence. The following is a list of a few of the commonest adverbs other than adjectives:—

(*Time.*)	(*Place.*)
iēhbā, now	īndī, īndhi, here
tēhbē, tēbrē, then	pār, there, on the other side
kēbrē, kõddō, when?	kõndi, kaṇī, where?

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(Time.)	*(Place.)*
jēbrā, jōddō, when	jaṉ̃, where
áz, to-day	indhī tāṇī, up to here
sẖūī, to-morrow	indhā kā, from here
pōrsẖī, day after to-morrow	ājhē, up
tsnatlō, day after that	ūndbē, down
hīdz, yesterday	jēhā̃, in front
pharz, day before yesterday	patshāā̃, behind
tsaulhē, day before that	whītar, inside
kŏdhī, sometimes, ever	bāgē, outside
kŏdhī na, never	
kŏdhū kōdhu, sometimes	

Others are *kibē*, why? *haa*, yes, *nɨ̃h*, no, *chēkā*, quickly, *rāmrē kŏrī*, well, &c.

Prepositions.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, on that side	māō sōŋgiā, with me
wār, on this side	tūrī tāṇī, for him
mōnjē, within	tērī tāṇī, about thee (or for thee)
taiṇī, taṇī, up to	maṉ̃ jēhan, like me
paraundē, upon	ārī tāṇī, towards them
thāṉ̃, below	
mā̃ ḍēpē, beside me	

Verbs.

Auxiliary.

Pres.	I am, &c.	āsā	ansā	āsa	asā	asá	asā
Pres.	Neg.	nɨ̃h ādō	*f.* nɨ̃h ādi	Pl. nɨ̃h ādē			
Past.	I was, &c.	thī	thī	thī	thī	thī	thī

Intransitive Verbs.

pŏṛnan fall.

Pres. Cond.	pōṛ	-ū	-ē	-ē	-ū	-ā	-an
Fut.	pŏṛul	-au	-an	-an	-ē	-ē	-ē
Imperat.	pōṛ	pŏṛā					
Pres. Ind.	poṛdau	*f.* poṛdī	Pl. pŏṛdō				
Past. Cond.	the same						

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Impf. pōṛdau thi, &c.
Past Ind. pōṛu and pōṛau *f.* pōṛī Pl. pōṛī
Pres. Perf. pōṛū āsā
Plupf. pōṛū thī
Participle *pōṛikōī*, having fallen, *pōṛṇeāḷō*, faller, about to fall

Some verbs show slight irregularities.

hōṇau, be, become.

Fut. hōlau
Pres. Ind. hundā
Past Ind. hōū Pl. hōī

ihṇō, come.

Pres. Cond. ihŭ
Fut. ihŭlau or ihlau (or ĭŭlau, ĭlau) ihlau ihlau
ihŭlē or ihlē ihlē ihlē
Imperat. ĭch ĭchā
Pres. Ind. } ihndau
Past Cond. }
Past Ind. āō
Participle ihṇwāḷā, comer, about to come

nāṇā, go.

Fut. nāŭlau, &c.
Imperat. nāā or nāsh, Pl. naa
Pres. Ind., &c. naudau
Past Ind. naṭhau

jāṇā, go.

Fut. jaŭlau jāllau, &c.
Pres. Ind. jāndau
Past Ind. gau, *f.* gaī Pl. gaē

rauhṇā, remain.

Fut. rahŭlau rauhlau, &c.
Pres. Ind. rauhndau
Past Ind. rauhū

bēsẖṇā, sit.

Past Ind. bēṭhau

Transitive Verbs.

tsīkṇā, beat, like pōṛnau.

Past Ind. Agent case of subject with *tsīkau* which agrees with object.

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Some of the following common verbs are slightly irregular :—

khāṇā eat.

Pres Ind.	khāndau
Past Ind.	khāū

diṇā, give.

Fut.	dāllau
Pres. Ind.	dindau
Past Ind.	dinnau

launā, take.

Fut.	lallau
Pres. Ind.	laindau
Past	lauu

bōlṇā, speak.

Past Ind.	bōllū

kórnā do.

Past Ind.	körū

Ability is often expressed by means of the Pres. Part. (Pres. Ind.) and the genitive case of the subject, as, *mērē nĕhī kardau*, I cannot do.

To express being in the act of doing a thing *lāgō* (from *laggnā*, stick) is used, *iō lāgō rōtī khāndō*, he is eating bread; *hā thi rōtī khāndō lāgō hundō*, I was eating bread.

The vowel of *sau*, he, she, it, is sometimes omitted after a verb, as, *tāū bĕ na dēs*, do not give it to him, where *s* represents *it*. This reminds us of the *sū*, and *s* which are so common as 3rd Sing. suffixes in Lahnda and in Panjābi West and North of Lahore. Cf. also Inner Sirāji *mā tera na nī sō*, do not take it from me.

The word *bhī*, meaning 'again,' 'after that,' Hindī, *phir*, is noticeable because it is a characteristic of the secret dialect of the thieving tribe of the Sānsīs.

The infinitive ends in *-ṇā*, *-ṇō* or *-ṇaun*. In other words also we find the vowels *a*, *ō*, *au* interchangeable.

In the Negative Auxiliary *ādō*, *ādī*, *ādē* the *ā* is pronounced very long. This word differs from most Negative Auxiliaries in being declined.

The special Feminine forms of the 3rd pers. pron. and of *iā*, this, should be noted. They are found also in the Simla States dialects.

bāb, father.	bēṭrī, woman.
ij, mother.	mard, man.
bhāi, brother.	bēṭrī, woman.
dāi, elder sister.	shōr^{M}, boy.
bhiṇ, younger sister.	shōr^{I}, girl.
shōr^{M}, son.	phual, shepherd
shōr^{I}, daughter.	tsōr, thief.
mard, husband.	ghóṛā, horse.

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ghōṛī, mare.
lōḷd, ox.
gī, cow.
mihāsī, buffalo.
bākr–ā, he-goat.
–i, she-goat
bhēḍ, sheep.
kutt–au, dog.
–i, bitch.
ghāi, bear.
barēāg, leopard.
gādhā, ass.
sūr, pig.
kukk–aṛ, cock
–ṛī, hen.
barĕāḷ–au, cat (*male*).
–i, ,, (*female*).
ut, camel.
hāthī, elephant.
hāth, hand.
pair, foot.
nāk, nose.
ācchī, eye.
mūh, face.
dānd, tooth.
kaṇēṭ, ear (lobe of ear ?)
shrĕāḷ, hair
maṇḍ, head
dzībh, tongue.
pēṭ, stomach.
pīṭh, back.
sarir, dēhī, dzīū, body.
kntāb, book.
kalam, pen.
māndzau, bed.
ghar, house.
daryā, river.
gūhḍ, nauē, stream.
sarāj, hill.
nīhaḷ, plain.
khēc, field.
rōṭṭī, bread.
pāṇī, water.
kaṇk, gihū, wheat.
tshaili, maize.
buṭṭā, tree.
grā, village.
bazār, city.
būṇ, jungle.
mācchī, fish.
bāt, way.
phŏḷ, fruit.
mūss, meat.
duddh, milk.
ḍāunā, egg.
ghī, ghiū, ghi
tēl, oil.
tshāī, buttermilk.
dihāṛō, day.
rāc, night.
dīhāṛō, sūraj, sun.
dzōth, tsānaṇī, moon.
tārā, star.
bāgur, wind.
pāṇī, rain.
dhūppā, sunshine.
bhārā, load.
būdzā, seed.
lōhā, iron.
sẖōbhlā, rāmrā, good, beautiful.
būrā, bad.
bŏṛau, big.
bōtshau, little.
sust, nist, lazy.
satāz, wise.
māṛau, foolish, ugly.
tshēkā, swift.
tiechā, sharp.
nehṭā, lofty.
ẖēḷā, cold.
niātā, nigghā, tātā, hot.
mīṭṭhā, sweet.
ẖittau, white, clean.

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thōṛā, little.
bauhū, much.
cīṭṭhā, black.
bhēṭṇā, be obtained.
īhṇō, come.
nāṇā, go.
bēsh̲ṇā, sit.
lauṇā, take.
diṇā, give.
pōṛnau, fall.
khāṇā, eat.
jhuṭṇā, drink.
galāṇa, speak, say.
bōlṇā, speak, say.
kōrnā, do
rauhṇa, remain.
tsikṇā, beat.
dzāṇṇā, know.
āṇṇā, bring.
nīṇā, take, take away.

NUMERALS.

Cardinal.

1—ēk.
2—dūi.
3—cēṇ.
4—tsār.
5—pāndz.
6—tshau.
7—sāt.
8—āṭh.
9—nau.
10—dōss.
11—giārā.
12—bārā.
13—tārā.
14—tsauñdā.
15—pŏndra.
16—sōḷā.
17—satārā.
18—ṭhārā.
19—ṇīh.
20—bīh.
27—satāi.
29—nōtri.
30—tri.
37—satōtti.
39—aṇtnāli.
40—tsālī.
47—sāttāḷī.
49—aṇūnjā
50—padzā.
57—satāūnjā.
59—aṇāṭ.
60—sh̲āṭh.
67—satēāṭ.
69—uṇhuttar.
70—sōttar.
77—satēttar.
79—aṇāsh̲ī.
80—ŏsh̲sh̲i.
87—satēāsh̲ī.
89—nauāsē.
90—nōbbē.
97—satēānū
99—nankrā.
100—shaukṛā, sh̲au.
200—dūī sh̲au.
1,000—hadzār.
100,000—lakh.

Ordinal.

1st, paihlō.
2nd, dūjjō.
3rd, ciyō.
4th, tsauthō.
5th, pandzau.
6th, tshŏṭhnā.
7th, sŏtūā.

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SENTENCES.

1. Tērā naũ kā? What is thy name?

2. Ēũ ghōṛē ri kēbri ummar hōi? How much is the age of this horse?

3. Índhā kã Kashmir tāṇi kētrū dūr? From here how far is Kashmīr?

4. Thārē bābā rē ghōrē kāṇrē shōhrū? In your father's house how many boys are there?

5. Hã āz bauhū dūrā kã haṇḍi āō. I to-day from very far have walking come?

6. Mērē cācē rē shōhrū rē biāh īūri bāṭi sōggbā. My uncle's son's marriage is with his daughter.

7. Ghōrē shittō ghōṛō rī zīn. In the house is the white horse's saddle.

8. Īūri piṭṭhī paraundē (uppur) zīn kōshā. On his back bind the saddle.

9. Maī iūrō bōṭā bauhū taikū. I beat his son much.

10. Sō sarajā rē dzātā uppur bhēṛū tsaraundō. He on the hill's top is grazing sheep.

11. Sō iũ hāṭē thāĩ ghōṛē paraundē bāṭhā hundō. He under this tree on a horse is seated.

12. Tēūrō bhāī apṇī bhīṇā kã bauṛau. His brother is bigger than his sister.

13. Ēũiā mūl ḍhāi rapaui. Its price is two and a half rupees.

14. Mērō bāb iũ hōtshē ghōrē rauhudā. My father lives in this little house.

15. Ēũ bē āā rapaui dā. Give these rupees to him.

16. Ēũ lēṛā āā rapaui laui lau. From him take these rupees.

17. Ēũ rāmṛē kōri tsiki lau rāshi kōri bōndhi lau. Beat him well and bind him with ropes.

18. Kōā kã pāṇi kāṛhā. Draw water from the well.

19. Mā kã jēhã tsāla. Walk in front of me.

20. Kāsrā shōhrū tōmā patshēã āō? Whose son is coming behind you?

21. Ēō cij kusā lēṛā mūllē āṇi? From whom did you buy this thing?

22. Grã rē dukāndārā lēṛā. From the shopkeeper of the village.

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SAINJÎ.

The grammar of Saĩnjī bears a considerable resemblance to that of Inner Sirājī; in the following notes, therefore, chiefly those points will be mentioned in which the dialects differ.

Nouns.

Masculine.

Nouns in -ā.

	Singular.	*Plural.*
N.	ghōr-ā, horse	-ē
G.	-ār	as Sing.
D.A.	-āb	,,
Ab.	-ē āgā	,,
Ag.	-ā	,,

Nouns in Consonant.

N.	ghar, house	as Sing.
G.	ghar-ār	,,
D.A.	-āb	,,
Ag.	-ē	,,

Feminine.

Nouns in -i.

N.	bēṭi, daughter	as Sing.
G.	bēṭī-r	,,
D.A	-b	,,
Ag.	-ē	,,

Nouns in Consonant.

N.	bhīṇ	...
G.	bhīṇ-ār	...
D.A.	-ab	...
Ag.	-ē	...

Pronouns.

Singular.

	1st	2nd	3rd		ēō, this	
N.	haũ	tũ	sō		āō	
G.	mērā	tērā	tēūrā, *f.* tēssā rā		ōū rā *f.* ēssā rā	
D.A.	maũ bhē	tābhē	tēūb	tēssāb	ōūb	ēssāb
Ab.	maũ āgā	tā āgā	tēū āgā	tēesū āgā	ōū āgā	ēasū āgā
Ag.	mōē	tuē	tēōē	tēssē	ēūā	ēssō

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PRONOUNS.

Plural.

N.	ãssẽ	tũssẽ	tẽã	ẽã
G.	mhārā	thārā	tẽārā	ẽārā
D.A.	ãssãh, assãh	tũãh	tẽãh	eãh
Ab.	assã (ãsã) ãgã	tuã ãga	tẽã ãgã	ẽã ãgã
Ag.	ãhẽ	tũssẽ	tẽãẽ	iaẽ

ADVERBS.

(Time.)	*(Place.)*
ẽbrẽ, now	ẽkkhẽ, here,
tẽbrẽ, then	tẽkkhẽ, there
kẽbrẽ, when?	kauĩ, where?
jẽbrẽ, when	jauĩ, where
adz. to-day	ẽkkha kaḥã or kauhaũ, from here

kidzu, why? *mhītar*, inside; *barā*, very much, agrees with its noun or pronoun. It is to be distinguished from *baddā*, big, which is not used as an adverb.

PREPOSITIONS.

aga, from	sãṇghẽ, with
taṇg, up to	jẽhũ, in front of
uprẽ, upon	pitshẽ, behind

VERBS.

Auxiliary.

Pres.	sa	sã	sũ	sa	sa	sã	
Neg	ãthi with a particle of negation						
Past.	tĩ	ti	ti	tũ	tũ	ti	

Intransitive Verbs

lõṭṇā, fall.

Pres. Cond.	lõt	-ũ	-ẽ	-ẽ	-ĩ	-ẽ	-ẽ
Fut.	lõṭ	-ur	-ar	-ãr	-ũr	-ar	-ar
Pres. Ind. or Past Cond.	lõṭdā						
Impf.	lõṭdā ti						

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Intransitive Verbs—continued.

lōṭṇā, fall.

Past Ind.	lōṭū	*f.* lōṭī	Pl. lōṭē	*f.* lōṭī			
Plupf.	lōṭū ti						
Participle	lōṭī kari, having fallen						

idzṇā, come.

Fut.	edz	-ōr	-ar	-ār	-ur	-ar	-ī
Imperat	idz	idza					
Past Cond. &c.	idzda						
Past Ind.	awa						

nāṇā, go.

Fut.	nāsh	-ū	-ū	-ū	-ī	-ī	-ī
Past. Ind.	nâṭhā						

tsālṇā, go.

Fut.	tsāl	-ū	-ū	-ū	-ī	-ī	-ī

Transitive Verbs.

tsīkṇā, beat, in general like *lōṭṇā*.

Past Ind.	Agent case of subject with *tsikū*
Plupf.	,, ,, ,, ,, ,, *tsikū ti*

dēṇā, give.

Fut.	dēd̃h
Past Ind.	dina

nīṇā, take.

Fut.	nīd̃h
Past	nīū

The future is a very interesting tense in Saiṇjī. There appear to be two complete forms *-ār -ar -ār -ūr -ar -ār* and *-û -ū -ū -ī -ī -ī*. Whether the *r* in the former is really part of the verb or not I do not feel sure. It may conceivably be a vocative ending referring to the person addressed at the time. A similar doubt suggests itself in connection with the ending *-b* for the 1st Sing. Fut. as in *dēd̃b*, I will give, *nīd̃b*, I will take, *tsikūb*, I will strike; and the question arises whether this ending is found with intransitive verbs or not. It may be a mere dative suffix, *tsikūb* being equivalent to *tsikū ēd̃b*, I will strike him, or *tsikū tābhē*, I will strike thee, &c. A comparison with the dialect spoken across the border in that part of Maṇḍī State which is near Maṇglaur suggests that this *b* is either an integral part of the verb or a Vocative ending, probably the latter, for we find in the Future of the intransitive verb *go*,

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either *nāhũ bẽ, nāhũ bẽ, nāhu bẽ, nāhú bẽ, nāhi bẽ, nāhī bẽ,* or *nāhũ, nāhũ, nāhú, nāhūmẽ, nāhẽ, nāhũ* (*nāhẽ?*) Like Inner Sirāji Saiṇji has a feminine form for the 3rd per. pronoun and for *ẽũ*, this.

The following words are those in which a difference between the two dialects is observable. Probably however some of these also may be found in Inner Sirāji. In the other words of the list Saiṇji does not differ from Inner Sirāji.

bābā, father.
bhāi, elder brother.
bhāū, younger brother.
tshōr–ū, son.
–ī daughter.
jōe, jō, dzōē, wife.
baṇiḷd, ox.
mhẽsẖi, buffalo.
bhēṛ, sheep.
kūttā, dog.
kukkaṛ, cock.
barāāḷā, cat.
païr, foot.
ākkh, eye.
taōṛā, hair.
mūṇḍ, head.
kāẏā, body.
dzōt, hill, pass.
saũā, plain.
ebēt, field.
rōṭi, bread.
gihũ (not kaṇk), wheat.
tshōlli, maize.
grnũ, village.
gāhr, būṇ, jungle.
sẖikhā, meat.
tsluh, buttermilk.
dihāṛā, sun.
dzōtth, moon.
bagur, wind.
shōbhlā, beautiful.
ramṛa, good.
haḍḍā, big.
haḷkā, hōtsha, small.
dāḷjī, lazy.
sutnaz, wise.
nikāmmā, ignorant.
ṭāṇḍā, swift.
ujjā, uthla, high.
maṛa, ugly.
nīghā, hot.
mūhrā, sweet.
bōhū, much.
lōṭṇā, fall.
iēdwṇā, come.
jhūṭṇā, drink.

Numerals.

Cardinal.

1—ēk.
2—dui.
3—ciṇ
4—tsār.
5—panz.
6—tshan.
7—satt.
8—aṭṭh.
9—nauũ.
10—dass.
11—giāra.
12—bāra.

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NUMERALS—*continued.*

Cardinal.

13—tēra.	17—satārā.
14—tsaunda.	18—ṭhārā.
15—pōndra.	19—ṇih.
16—sōḷā.	20—bīh.

SENTENCES.

1. Tērā nā kēs? What is thy name?

2. Ēō ghōṛēr kētrī ambar? How much is this horse's age?

3. Ēkkhā kuhā Kaṣhmīrā taṇg kētrā dūr hōlā? From here to Kaṣhmīr how far will it be?

4. Tērē bābūr gharē kētrē laṛkē? In thy father's house how many sons are there?

5. Haū ādz baṛē dūra zōṇgghē haṇḍi āwā. I to-day from very far on lega walking came.

6. Mērē tsātsēr bēṭā ēūr bēūhṇi sāṇgghē bēā hōū. My uncle's son is married to his sister.

7. Gharē shittē ghōṛēr zin. In the house is the white horse's saddle.

8. Ēūr piṭṭhi ūprē zin bōnnha. Upon its back bind the saddle.

9. Mōē ēūr bēṭā baṛā taikū. I beat his son much.

10. Dzōtar tsōṛē ūptō tsārā sō gā bākri. On the hill's top he is grazing cows and goats.

11. Ēō huṭṭē hēṭhē sū bāṭhā ghōṛē ūprē. Under that tree he is seated on a horse.

12. Ēūr bhāi apṇi bauibṇi kā baḍḍā. His brother is bigger than his sister.

13. Ēūr mūl ḍhāē rupayyā. Its price is two and a half rupees.

14. Mērō babū ēō bōtshē gharē raūhs. My father lives in that small house.

15. Ēūb rupayyā dēā. Give him rupees.

16. Ēā rupayyā ēū āgā mōṇggā. Those rupees ask from him.

17. Ēū rāmṛē kōri taikā rāṣhiē bi bōnnhā. Beat him well and bind him with ropes.

18. Kūē kauhaū paunī kāḍḍhā. From the well draw water.

19. Maū jōhū tsal. Walk before me.

20. Kāsrā laṛkā tā pitshē āwā? Whose boy is coming behind you?

21. Kāsū āgā tāē mūl mōṇgū? From whom hast thou bought?

22. Graūr dukaunadārā aga. From the shopkeeper of the village.

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KULUĪ. [Kuḷū].

Nouns.

Masculine.

Nouns in -ē.

	Singular.	*Plural*
N.	Ghōṛ-ā, horse	-ē
G.	-ē rā	as Sing.
D.A.	-ē bĕ	,,
L.	-ē mŏŏjbē, mānjē	,,
Ab.	-ē na	,,
Ag.	-ē	,,

Nouns in Consonant.

N.	ghōr, house	as Sing.
G.D.A.L.Ab	ghōr -ē rā or -ā ru, &c.	,,
Ag.	-ē	,,

Feminine.

Nouns in -ī.

N.	bēṭ-ī, daughter	as Sing.
G.D.A.L.Ab.	-ī rā, &c.	,,
Ag.	-īē	,,

Nouns in Consonant.

N.	bēhṇ, sister	bēhṇ-ī
G.D.A.L.Ab	bēhṇ-ī rā, &c.	-ī rā, &c.
Ag.	-iā	-īē

Pronouns.

Singular.

	1st	2nd	3rd		ēh, this	
N.	haũ	tũ	sou		ēh	
G.	mērā	tērā	tēī rā (*f.* tĕssā rā)		ēī rā (*f.* ēssā rā)	
D.A.	mūbĕ, mũmē	taubĕ	,, bĕ	,, bĕ	,, bĕ	(,, bĕ)
Ab.	mõn	taun, tauna	,, na	,, na	,, na	(,, na)
Ag.	maī	taī	tēiē	tĕssŏ	ēiē	ēssē

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Plural.

N.	āssē	tussē	tē	āh
G.	āssā rā	tussā rā, tūsrā	tinhā rā	inhā rā
D.A.	,, bē	tussa bŏ	,, bŏ	,, hé
Ab.	āssān, āssā un	tussān, tussē na	,, na	,, na
Ag.	āssē	tūssē, tussē	tinhē	īnhō

For *bŏ* in the Dative and Accusative *wē* is also used.

kwṇ, who? G. kŏs rā Ab. kŏsan Ag. kūṇiē.

Others are *kī*, what? *kich*, something, anything.

ADJECTIVES.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in *a*, in which case the Oblique Singular and all the Plur. take *-ē*. Fem. Sing. and Plur *-ī*.

Comparison is expressed by means of *na*, from, than, as, *shōbhla*, good, beautiful, &c., *ēī na shābhlā*, more beautiful than this; *sābbhi na shōbhlā*, more beautiful than all, most beautiful.

Demonstrative.	*Correlative.*	*Interrogative.*
aiṇḍā, like this	taiṇḍā, like that	kuiṇḍā, like what?
ētrā, so much or many.	tētrā, so much or many.	kētrā, how much or many?

ADVERBS.

Most Adjectives may be used as Adverbs; when so used they agree with the subject of the sentence as above mentioned. The following is a list of the most important Adverbs other than Adjectives:—

(*Time.*)	(*Place.*)
aibbē, ēbbē, now,	ŏkkhē, here
tēbbē, then	tŏkkhē, there
kēbbā, when?	kŏkkhē, where?
auj, to-day	ŏkkhē tāī, up to here
shūi, to-morrow	ŏkkhan, from here
pōrṇḥī, day-after-to-morrow	ujjhē, jhāū, bhātī, up
tsōūthē, day after that	bhiāū, bun, beūrē, down
bidz, yesterday	nēr, near
pharidz, pharaz, day before yesterday.	dūr, far
	āggē, in front

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(Time.)	*(Place.)*
tsōūthē, day before that	pīchhē, behind
kadhi, sometimes, ever	handar, inside
kadhī na, never	bāhar, outside

Others are *kithē*, why? *hā*, yes, *tshēkā*, *tshēkē*, quickly.

PREPOSITIONS.

The chief propositions have been given in the declension of Nouns. Subjoined is a brief list of others.

pūrō, on the other side	tēirī taī, for his sake, for him
wārō, on this side	tōrī tāī, about thee (for thee, &c.)
mōujhō, bhittrō, within	mērō sāhī, like me
tāī, up to	tinhā rī dhūrē, towards them
paudēh, upon	tēirē ūrīē pūrīē, round about it
hēṭhō, below	
mū āggō, beside me	
mū sangbē, with me	

VERBS.

Auxiliary.

Pres.	I am, &c.	sā	sā	sā	sā	sa	sā	(*fem.* sī)
	or	sā (*f.* sā)	sā	sā	sī	sī	sī	
	or	hē (*f.* hē)	hē	hē	hē	ha	hā	
Pres. Negative		āthī indeed,	nēh	āthī,	am not,	is not, &c.		
Past	I was, &c.	thā (*f.* thī)	thā	thā	the (*f.* thī)	thā	thē	
	or	tī	tī	tī	tī	tī	tī	

Intransitive Verbs.

dzhauṛnu, or **jhauṛnu**, fall.

Fut.	dzhauṛ -aū or -nu -lā -lā -aū or -nu -lē -lē
Imperat.	dzhauṛ dzhauṛa
Pres. Ind.	dzhauṛa sā. *dzhauṛā* is not inflected. *sā* is sometimes uninflected and sometimes changed to *sī* as above
Impf.	dzhauṛā tī or thā. *thā* inflected as above.
	For these two tenses *dzhauṛdā* (f.- i pl -ē) *sā* and *dzhauṛdā thā* are sometimes found. The Neg. of *dzhauṛā sā* is *nēh dzhauṛdā āthī*.

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Past Cond. dzhauṛdā
Past Ind. dzhauṛū *f.* dzhaurī pl. dzhaurē
Pres. Perf. dzhauṛū sā
Plupf. dzhauṛū tī or thā
Participle *dzhauṛikā*, having fallen; *dzhauṛu hundō*, in the state of having fallen.

Some verbs show slight irregularities.

hōṇū, be, become

Fut. hōnu, &c.
Pres. Ind. hōā sā
Past Cond hundā
Past Ind. hūa

ēṇā, come

Fut. ēunu ēllā, &c
Imperat. ē ējē
Pres. Ind. ēzā sā
Past Cond. ēndā
Past Ind. āū *f.* āi Pl. aē
Participle āikā, having come

uŏshṇā go.

Past Ind. nōṭṭhā

jāṇū, go.

Past Ind. gōā
Participle jāikā, having gone

bēshṇā, sit.

Past Ind. bēṭṭhā

Transitive Verbs.

mārnā, beat, strike, for the most part like *dzhauṛnu*.

Past Ind *mārū* with agent case of subject, *mārū*, agreeing with object.
Pres Perf. *mārū sā* with agent case of subject, *mārū sā* agreeing with object.
Plupf. *mārū tī* (*thā*) with agent case of subject, *mārū tī* (*thā*) agreeing with object.

Some of the following common verbs are slightly irregular:—

khāṇā, eat.

Fut. khānnu
Past Cond. khāndā
Pres Ind khāā sā
Past Ind. khāū

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pīṇā, drink.

Fut.	pīnnu
Past Cond.	pīndā
Pres Ind.	pīā sa
Past Ind	pīu

dēṇā, give.

Fut.	dēnnu
Past Cond.	dēndā
Pres. Ind.	dēā sā
Past Ind.	dhīnā

lēṇā, take.

Fut.	lēnnu
Pres. Ind.	lēā sa
Past Ind	lēū

kĕrnu, do, make.

Fut.	kĕrnu
Pres. Ind.	kĕrā sa
Past	kĕru

jāṇṇā, know.

Past	jaṇu

āṇā, bring.

Fut.	annu
Pres. Ind.	āṇā sa
Past Ind.	āṇū

nēṇā, take, take away.

Fut.	neunu
Pres. Ind.	nēā sā
Past Ind.	nāū

The Infinitive may end in either ū or ā.

For the Imperat. Sing. a polite form in *-ēīt* is often used, *mārēīt*, be pleased to strike; *dahaurēīt*, be pleased to fall. This corresponds to Panjabi *diggī*, Urdu *girigā*, be pleased to fall.

The *sā* of the Auxiliary Pres. is sometimes joined to the participle in the Pres. Ind. with the ā omitted; thus, *harē tshēkē hōṇḍūe*, he or she walks very quickly.

A passive participle is used to express ability —*mārē bōllē nēh pŏrhidā*, I cannot read. Panjābi, *mārē kōḷō nāhī̃ parhidā*.

"Where were you?" or "Where wast thou?" is capable of being expressed in several ways, *tussē kŏkkhē* (or *kan*) *tē* or *tirē*, where were you? *tū kŏkkhe* (or *kun*) *tē* or *tirē*, where wast thou? *kŏkkhē tinē* (without *tussē*) where were you?

The form of the Verb with *-rē* does not appear to be used in

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addressing a woman. I do not feel sure of the meaning of these suffixes. They will well repay investigation, and doubtless there are more of them. *rē*, appears to be some particle of address, which one may use to a man, but not to a woman; cf. Panjābī *ōē*, which is used by men in speaking to men. The *ne* in *tine* is apparently a suffix having the force of *tussē*, and rendering unnecessary the employment of *tussē*; cf. Panjabī *jā*. *rē* may be the same as Hindi *rē*; cf. also the *r* in the Sainjī Future tense.

Of the two verbs meaning go, *jaṇa* is used in composition with other verbs. *Nēshṇa* is used alone for 'going,' though it also enters into composition.

List of Common Nouns, Adjectives and Verbs.

bāb, bābū, father.
ammĕ, yā, mother.
bhāī, brother.
dāī, elder sister.
bēhṇ, bhāū, younger sister.
bēṭa, son.
bēṭī, daughter.
khasm, husband.
lāhṛī, dzōī, jō, wife.
mard, man.
bēṭṛī, woman.
shōhr-ū, boy.
-ī, girl.
pnhāl, phnāl, shepherd.
guāḷā, cowherd.
tsōr, thief.
ghōṛ-ā, gōhṛ-ū, horse.
-ī, -ī, mare.
bōḷd, bauld, ox.
gāī, cow.
maīshī, mhaīshī, buffalo.
bōkr-ā, goat (bo).
-ī, „ (sho).
bhēḍ, sheep.
kūtt-ā, kutt-ā, dog.
-ī, -ī, bitch.
gāhī, ghāī, rich, bear.
barāg, leopard.
gaddhā, gōddhā, ass.
kukk-aṛ, cock.
-ṛī, hen.
bra[-ā, cat (male).
-ī, „ (female).
ūṭ, camel.
cḷṛū, bird.
hāthī, elephant.
hōth, hāth, hand.
dzŏngā, foot.
nāk, nose.
ŏcchī, eye.
mūh, face.
dōnd, tooth.
kōun, ear.
shṫr, hair.
muṇḍ, head.
dzibbh, tongue.
pēṭ, stomach.
piṭṭh, back.
jēū, body.
kāgad, book.
kalam, pen.
mandzā, bed.
ghŏr, house.
nauī, river.
nāḷ, stream.
ḍāg, ḍhōg, hill.

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List of Common Nouns, Adjectives and Verbs—*continued.*

pŏddhrā, plain.
chēt, field.
rŏṭṭī, bread.
pāṇī, water.
kŏṇak, wheat.
chŏllī, maize.
buṭṭā, tree.
grā, village.
shaihr, city.
bŏn, jungle.
mŏcchī, fish.
bŏtt, way.
phŏl, fruit.
shikhā, meat.
duddh, milk.
ḍānnā, ḍannā, egg.
ghi, ghī.
tēl, oil.
chāh, buttermilk.
dhiār, day.
rāt, rāo, night.
dhiārā, sun.
dzŏth, dzuth, moon.
tārā, star.
biānnā, wind.
gāsh, rain.
dhuppā, sunshine.
bhrōṭh, load.
bōjā, seed.
lōhā, iron.
rāuru, shōbhla, kharā, good
būrā, bad.
bŏḍḍa, big.
hōtshā, hŏccha, small.
aḷsī, lazy.
gaṇḍū, wise.
nikammā, āḷsī, foolish.
tshēka, takṛa, swift.
tiechā, sharp.
athṛā, high.
shŏbhlā, beautiful, clean.
māṛā, ugly.
ṭhŏṇḍā, cold.
tŏttā, hot.
miṭṭhā, sweet.
shētā, white.
ciṭṭhā, ciṭṭhā, black.
thŏṛū, little.
bōhū, much.
bōṇā, be, become.
ōṇā, come.
jāṇā, dzāṇā, go.
nŏshṇā, go, run.
bōshṇā, sit.
lēṇā, take.
dēṇā, give.
dzhauṛna, jhauṛnā, fall.
uṭṭhṇā, rise.
kharā hōṇā, stand.
hērnā, see.
kháṇā, eat.
piṇā, drink.
galāṇā, bōlṇā speak, say.
sauṇā, sleep.
kērnā, do.
rauhṇā, stay, remain.
mārnā, beat.
pachēāṇṇā, recognise.
puṇjṇā, arrive.
nōshī jāṇā, run away.
laṇāṇā, make.
shadṇā, call.
ḍhuṇṇā, mēlṇā, meet, be obtained.
sikkhṇā, dzāṇṇā, learn
pŏṛhna, read.
likhṇā, write.
murnā, die.
shūṇṇā, hear.
phiri ēṇā, return.
hauhṇā, flow.
lōṛnā, fight.

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List of Common Nouns, Adjectives and Verbs—*continued.*

jittṇā, win.	piāṇā, give to drink.
hārnā, be defeated.	shiṇčāṇā, cause to bear.
shōṭṇā, throw, sow.	tsōrna, graze.
bōḷd joṇḍṇō, plough.	tsārna, cause to graze.
khiāṇā, give to eat.	lumnā paṇṇā, lie down.

Numerals.

Cardinal.

1—ēk.	12—bāra
2—dūi.	13—tēhrā.
3—cin.	14—cōūda.
4—tsār.	15—paudra.
5—pŏnj.	16—sōḷā.
6—chau.	17—satāra.
7—satt.	18—thārā.
8—ōṭṭh.	19—ṇīh.
9—nōū.	20—bīh.
10—dōsh.	100—shanū.
11—giāra.	

Enumeration is by twenties up to a hundred.

Sentences.

1. Tērā nā ki rē? What is thy name?

2. Ēi ghōṛē ri kētrī umbar sā? How much is the age of this horse?

3. Ōkkha na Kashmīr kētuī dūr hē? From here how far is Kashmir?

4. Tusrō babbē rō ghŏrā kōtrā bēṭē hā? In your father's house how many sons are there?

5. Haũ aaj dūrā na hŏṇḍi āō. I have come walking to-day from very far.

6 Mōrō usātsō (cācē) rō bēṭē tēirī bēhṇi saṇgē biāh kērū. My uncle's son made a marriage with his daughter.

7. Ghŏrā na shēttē ghōṛē ri kāṭhī hō In the house is the white horse's saddle.

8. Tēi ri pitthi pāndēh kāṭhi kōshā. Bind the saddle on his back.

9. Maĩ tēirē bēṭē hē bōhū mārū. I beat his son much.

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10. Sau barē ḍhaugā na gōrū bhēṛ cārā sā. He on the big hill is grazing cows and sheep.

11. Sau baṭṭē hēṭh ghōṛē pāudēh bēṭṭhā hundā hē (sā). He under that tree was seated on a horse.

12. Tēirā bhaī apṇī baihṇi na bŏḍḍā hē (sā). His brother is bigger than his sister.

13. Tēirā mūl ḍhāī rupayyē sa. Its price is two and a half rupees.

14. Mērā būpū hōcchē ghŏrā na rauhās. My father lives in a little house.

15. Ēi bĕ ēh rupayyā dēī dēa. Give this rupee to him.

16. Tēina rupayyā mōṇgī āṇā. Ask and bring rupees from him.

17. Tēibē rāṇṛē mārikē rōshīē bŏnnhā. Having beaten him well bind him with ropes.

18. Bāi na pāṇī kōṛhā. Draw water from the spring.

19. Mērō āggē taōl. Walk before me.

20. Tsau pichē kōsrā shōhrū ēuda sā? Whose boy is walking behind thee?

21. Taī kōsan mullō lēū? From whom didst thou buy it?

22. Grāuā rē ēksi dukāndāra na lēū. I took (bought) it from a shopkeeper of the village.

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THE DIALECTS OF MANDI AND SUKET,

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

Maṇḍī and Sukōt are two important states lying between Simla and Kāṇgṛā proper with Kulū for their eastern boundary. They form part of the central linguistic wedge between Camba and the Simla States, it being noticeable that north of Kāṇgṛā and south of Sukēt certain linguistic peculiarities are found which are not observed in the central area. The future in *l* alluded to in the Introduction to the Camba Dialects (see Appendix to Gazetteer of Camba State) is a good example of this. In the central wedge the future is in *g* or *gh*, whereas to the north and south and east it is in *l*.

The main Maṇḍī dialect is rather widely spread. It is found with very little change over all the western and northern portions of the State. It is also spoken in the capital, and extends without much variation southwards into Sukēt. In the following pages a grammar of this dialect is given, followed by brief paradigms to illustrate the northern dialects. The centre of North Maṇḍéāḷī may be taken to be Jhaṭiṇgṛī half-way between Sultānpūr and Pālampūr. Chōṭā Baṇghāḷī, as alluded to in the following pages, is spoken in that portion of Chōṭā Baṇghāḷ which lies in the extreme northern portion of Maṇḍī State. In the south-east portion of the State called Maṇḍī Sirāj the dialect spoken is still Maṇḍéāḷī, but it shows resemblances to Inner Sirājī, the dialect of the northern half of the Sirāj Tahṣīl of Kulū.

In Maṇḍéāḷī the genitive is formed by the postposition *rā*, the Dative by *jō*, and the Ablative by *gā* or *thē*.

Although the dialect shows many traces of the influence of Panjabī, it keeps clear of that influence in the Plural of nouns, which is in the Oblique generally the same as the Singular except in the Vocative case. In parts of the State we have the special Fem. Oblique form for 3rd Pers. Pronouns so characteristic of Kulū and the Simla States. The future is either indeclinable in —*ṇg* or declinable in—*ghā*.

The Pres. Part in composition is indeclinable, as *karā hā*, is doing, which reminds us of the Kashmirī participle *karān*. Another

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resemblance to Kashmiri is in the confusion between *e* and *ye*. Thus we find *tēs* used interchangeably with *tyēs*, *ēs* with *yēs*, *ētthī* with *iētthī* (*yētthī*). The interchange of *s* and *h* finds frequent exemplification in the hill states, *e.g.*, in the Pres. Auxiliary *hā* and *sā* or *ōsā*. See the dialects passim.

Maṇḍēāḷī has a Stative Participle in—*īrā*, thus *paīrā*, in the state of having fallen, *pītīrā*, in the state of having been drunk. The peculiarity of the verb *bāhṇā*, beat, has been alluded to under the Verb in Maṇḍēāḷī and Chōṭā Bangbāḷī, and under the latter dialect will be found a reference to an interesting undeclined participle used in the Passive to give the sense of *ability*.

In Sukēt there are said to be three dialects—Pahāṛ, Ḍhar and Bahal, but this is obviously an over-refinement. I have not had an opportunity of studying them at first hand, and therefore make the following remarks with some reserve.

The Singular of nouns is practically the same as in Maṇḍēāḷī, but in the Plural Panjābī influence is shown in the Oblique termination—*ā*. The Agent Plural, however, ends in —*ēē*. *thō* is used for the Ablative postposition, *gē* being generally kept for the purpose of comparison of Adjectives. The pronouns are almost the same as in Maṇḍēāḷī.

In Verbs we find that the Ḍhar dialect resembles Panjābī in its Pres. Part. in—*dā*, and in its Past Part. in—*ēā*. The Bahal dialect has its Pres. Indic. like Maṇḍēāḷī, as *mārā hā*, but in the Imperfect has the peculiar double form, *mārā hā thā*, he was beating, *mārā hō thē*, they were beating. The Sukētī dialects make their future in *gh* and possibly *g* or *gg*, and have the Stative Participle in—*īrā*, as *mārīrā*, in the state of having been beaten. The Auxiliary Present and Past is the same as in Maṇḍēāḷī.

The system of transliteration is that of the Asiatic Society of Bengal. *i* denotes the sound half-way between *i* and *ī*, *u* italicised in a word printed in ordinary type is half-way between *u* and *ū*; *eu* similarly italicised represents the sound of *e* in French *jeu*; *o* is the sound of *oh* in *child*, *oh* is the corresponding aspirate.

T. Grahame Bailey.

25th February, 1905.

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MAṆḌEÀLĪ. [Maṇḍéāḷ]

Nouns.

Masculine.

Nouns in -ā.

	Singular.	*Plural.*
N.	ghōṛ-ā, horse	-ē
G.	-ē rā	as Sing.
D.A.	-ē jō	,,
L.	-ē manjhā	,,
Ab.	-ē gē, thē	,,
Ag.	-ē	,,
V.	-ĕā	-ĕō

Nouns in a Consonant.

	Singular.	*Plural.*
N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ā, rā, &c.	
Ag.	-ē	,,
V.	-ā	-ō

Nouns in -ī.

N.	hāth-ī, elephant	as Sing.
G.D.A.L.Ab.	-ī rā, &c.	,,
Ag.	-īē	,,
V.	-īā	-īō

Nouns in -ū, such as *hindū*, Hindu, are declined like those in -ī *bāb*, father, is declined like *ghar*, except that the second *b* is doubled before any additions.

Feminine.

Nouns in -ī.

N.	bēṭ-ī, daughter	as Sing.
G.D.A.L.Ab.	-ī rā &c.	,,
Ag.	-īē	,,
V.	-īē	īō

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Nouns in a Consonant.

	Singular.	*Plural.*
N.	baih–ṇ.	ṇī
G.D.A.L.Ab.	–ṇi rā &c.	as Sing.
Ag.	–ṇiē	,,
V.	–ṇi	–ṇiō

Pronouns.

Singular.

	1st	2nd	3rd	ēh, this.
N.	haũ	tũ	sō	ōh
G.	mērā	tērā	tēs rā (or tyēs or tis)	ēs rā (yēs)
D.A.	mājō	tūjō	,, &c.	,, &c.
L.	mẽ bhittar, manjhā	tuddh &c.	,,	,,
Ab.	māthā	tutthā	,,	,,
Ag.	maĩ	taĩ	tinē	inē

N.	āssē	tussā	sēō	ēh
G.	āssā rā, mhārā	tussā rā	tinhā rā	inhā rā
D.A.	āssā jō	,, &c.	,, &c.	,, &c.
L.	,, &c.	,,	,,	,,
Ab.	,,	,,	,,	,,
Ag.	āssē	tussē	tinhē	inhō

	Singular.		*Plural.*	
N.	kuṇ, who,	jō, who,	kuṇ	jēō
Obl.	kēs, &c.	jēs, &c.	kīnhā	jīnhā
Ag.	kūnē	jīnē	kīnhē	jinhē

kyā, what ? has Obl. *kiddhī*.

Other pronouns are *kōī*, someone, anyone, *kich*, something, anything, *har kōī*, whosoever, *har kich*, whatsoever.

Adjectives.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension :—All adjectives ending in any letter other than ā are indec. Those ending in –ā have Obl. –ē.

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Pl. *-ē*, indec. Fem. *-ī* indec. It should be noted that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *gē*, from, than, as *kharā*, good, *ēs gē kharā*, better than this, *sabbhī gē kharā*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
ērhā, like that or this	tērhā, like that or this	kērhā, like what?	jērhā, like which
itnā, so much or many	titnā, so much or many	kitnā, how much or many?	jitnā, as much or many

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ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives:—

Time.	*Place.*
ēbbē, hun, now	ētthī, here
tēbbē, then	tētthī, there
kēbbē, when?	kētthī, where?
jēbbē, when	jētthī, where
ūj, to-day	ētthī tikkī, up to here
kāl, to-morrow	iētthī tē, from here
dōthī, to-morrow morning	ūprā, up
parsī, day after to-morrow	hun, down
cauthē, day after that	nēḍē, near
kāl, yesterday	dūr, far
parsī, day before yesterday	aggē, in front
cauthē, day before that	picchē, behind
kadhī, sometimes, ever	bhittar, inside.
kadhī na, never	bāhar, outside
kadhī kadhī, sometimes	

Others are *kī*, why, *idhī rē katthē*, for this reason, *hā*, yes, *sītābī* quickly.

PREPOSITIONS.

The commonest prepositions have been given in the declension of

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nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond
wār, on this side
whittar, manjhē, manjh, within
prallā, upon
hēṭh, below
tikā tikki, up to
mẽ nēḍē, beside me
mẽ sāṇgī, with me
tēsjō, for him
tērē kaṭṭhē, about thee
mẽ sāhī, āssā sāhī, like me, like us.
tinhā bakkhā, towards them
tētāge prānt, after that
idhī rē ōtē parē, round about it
tūssa barābar, equal to you
māthē partēg, apart from me

VERBS.

Auxiliary.

Pres.	I am &c.	Sing. hā,	*f.* hī,	Plur. hē,	*f.* hi.
Past	I was &c.	Sing. thā,	*f.* thī	Plur. thē	*f.* thi.

Intransitive Verbs.

pauṇā, fall.

Fut	Sing. paũgh –ā	*f.* –i	Pl. –ē	*f.* –ī, also paung indecl.
Imperat.	pau	pauā					
Pres. Indic.	paũẽ indecl. with hā,		*f.* hī.	Pl. hē, hī			
Impf. Indic.	„ „ „ thā,			thī, thē, thī			
Past Cond.	paund–ā (–i –ē –ī)						
Past Indic.	pēā *f.* pēī						
Prea. Perf.	pēā hā, &c.						
Plupf.	pēā thā, &c.						
Participle	*paiikā*, having fallen, *paundē hī*, on falling, *paīrō*, in the state of having fallen, *paundā*, while falling, *paunēwālā*, faller or about to fall.						

Some verbs have slight irregularities.

hōṇā, be become.

Fut.	hũghā or hũng
Pres. Ind.	hũẽ hā
Past Cond.	hundā
Past Indic.	hūā

auṇā, come.

Fut.	āũghā or āung
Pres. Indic.	āũẽ hā

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Past Cond. aundā
Past Indic. āyā
Participle *ōīkē*, having come, *āīrō*, in the state of having come.

jāṇā, go.

Imperat. jā jā
Pres. Indic. jāhā hā
Past Cond. jāndā
Past Indic. gēā
Participle *jōīkē*, having gone; *gēīrō*, in the state of having gone.

raiḥṇā, remain.

Fut. rahaṇgghā or rahaṇg
Imperat. raih rahā
Pres. Ind. rahā hā
Past rōhā

baiṭhṇā, sit.

Fut. baiṭhghā or baiṭhaṇg
Past Cond. baiṭhdā

Transitive Verbs.

mārnā, beat, strike, in general like *pauṇā*.

Fut. mārghā or mārang
Pres. Indic. mārā hā
Past Cond. mārdā
Past Ind. mārēā, with agent case of subject, mārĕā agreeing with object.
Pres. Perf. mārĕā hā, with agent case of subject, mārēā hā agreeing with object.
Plupf. mārèā thā, with agent case of subject, mārĕā thā agreeing with object.
Participle mārīrā, in the state of having been beaten.

The passive is formed by using the past part. *mārēā*, with the required tense of *jāṇā*, go, *mārēā jāṇā*, be beaten. The passive is not very common.

The following are slightly irregular:—

khāṇā, eat.

Fut. khāghā or khāṇg
Pres. Indic. khāhā hā
Past Indic. khādhā
Participle khādhīrā, in the state of having been eaten.

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pīṇā, drink.

Past pītā
Participle pītīrā, in the state of having been drunk.

dēṇā, give.

Pres. Ind. dēhā hā
Past dittā
Participle dittīrā, in the state of having been given.

laiṇā, take.

Fut. laṇghā or laṇg
Pres. Indic. lahā hā

karnā, do.

Past kitā

lēauṇā, bring, like *auṇā*, but

Past lēī āyā

lēī jāṇā, take away, like *jāṇā*.

There is a noticeable peculiarity about the past of *bāhṇā*, beat strike. (Fut. *bāhaṇghā*, *bāhaṇg*). The past is always used in the Fem. I beat him is *maĩ tēsjō bāhī*. Apparently the verb is in agreement with some fem. noun not expressed. The understood word would naturally have the meaning of 'blow.' See also under the Raṇghāḷi dialect.

Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, *haũ paiā karā̃ hā* (compounded with *karnā*, do).

I continue falling, *haũ paindā rahā̃* (compounded with *raihṇā*, remain).

I am in the act of falling, *haũ paindā lagīrā hā* (compounded with *laggṇā*, stick).

List of Common Nouns, Adjectives and Verbs.

ghōṛā, horse.
bāb, bāpū, father.
māi, mother.
bhāi, brother.
bōbbō, elder sister.
baihṇ, younger sister.
gābhrū, beṭā, son.
bēṭi, daughter.
biāhū, husband.
lāṛi, wife.
mardh, man.
janānē, women.
maṭṭhā, boy.
maṭṭhī, girl.
puhāl, shepherd.
cōr, thief.

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List of Common Nouns, Adjectives and Verbs—*Continued.*

ghōṛā.
ghōṛi, mare.
baḷd, ox.
gāi, cow.
mhaīs, buffalo.
bakr-ā, he-goat.
–ī, she „
bhēḍ, sheep.
kutt–ā, dog.
–ī, bitch.
rīcch, bear.
barāgh, leopard.
gaddhā, ass.
sūr, pig.
kūkk-aṛ, cock.
–ṛi, hen.
bill-ā, cat (male).
–ī, „ (female).
ūṭ, camel.
panchī, paṇkhārū, bird.
īl, kite.
hāthī, elephant.
hāth, hand
pair, pāō, foot.
nāk, nose.
hākkhī, eye.
mūh, face.
dānd, tooth.
kān, ear.
saruāḷ, kēs, hair.
mūṇḍ, sīr, head.
jībh, tongue.
pīṭh, back.
pēṭ, stomach.
sarīr, body.
pōthi, book.
kalam, pen.
mānjā, bed.
ghar, house.
daryāō, river.
khāḍ, stream.
dhārā, hill.
pādhar, plain.
ḍōhrī, field.
rōṭi, bread.
pāṇi, water.
kaṇak, wheat.
challi, maize.
ḍāḷ, tree.
grāō, village.
nagar, city.
baṇ, jungle.
macchī, fish.
paiṇḍā, way.
phaḷ, fruit.
māss, meat.
duddh, milk.
batti, ānni, egg.
ghiū, ghi.
tēl, oil.
chāh, buttermilk.
dhiāṛā, day.
rāt, night.
sūrj, sun.
candarmā, moon.
tāru, star.
bāgar, wind.
pāṇi, barkhā, rain.
dhūppā, sunshine.
giṛd, stormy wind.
bhārā, load.
biū, seed.
lōhā, iron.
kharā, good.
burā, bad.
baḍḍā, big.
halkā, little.
dahidrī, lazy.
akliwāḷā, wise.
bhaēčāḷ, foolish.
tālā, swift.
puinā, sharp.

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List of Common Nouns, Adjectives and Verbs—*Continued.*

ucca, high.	bujjhṇā, know.
gōrā, kharā, beautiful.	pujjṇa, arrive.
kubhadrā, ugly.	dauṛnā, run.
ṭhaṇḍā, cold.	nhassi jāṇā, run away.
tattā, hot.	baṇāṇā, make.
guḍlā, miṭṭhā, sweet.	thaiṇā, place.
haccha, clean.	sādṇa, call.
ghaṭ, little.	miḷṇā, meet.
bahut, much.	sikkhṇā, learn.
hōṇā, be, become.	paṛhṇā, read.
auṇā, come.	likhṇā, write.
jāṇa, go.	marnā, die.
baiṭhṇa, sit.	suṇṇā, hear.
laiṇā, take.	laṭṇā, turn.
dēṇā, give.	haṭi auṇā, return.
pauṇā, fall.	behṇā, flow.
uṭhṇā, rise.	laṛnā, fight.
khaṛnā, stand.	jittṇā, win.
dākhṇā, see.	hārnā, defeated.
khāṇa, eat.	calējāṇā, go away.
piṇā, drink.	bāhṇā, sow.
bōḷṇā, say.	haḷ bāhṇā, plough.
sauṇā, sleep, lie down.	khuāṇā, cause to eat.
karna, do.	piāṇā, cause to drink.
raihṇā, remain.	suṇāṇā, cause to hear.
bāhṇā, mārnā, beat.	cugṇā, graze.
pachāṇṇā, recognise.	cārnā, carāṇa, cause to graze.

Numerals.

Cardinal.

1—ēk.	10—dās.
2—dūī.	11—gyārā.
3—trāē.	12—bārā.
4—cār.	13—tāhrā.
5—pānj.	14—caudā.
6—chan.	15—paudrā.
7—sāt.	16—sōḷā.
8—āṭh.	17—satārā.
9—nau.	18—ṭhārā.

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NUMERALS—*continued.*

Cardinal.

19—unnī.	67—satāhaṭ.
20—bīh.	69—aṇbattar.
27—satāi.	70—sattar.
29—aṇattri.	77—satōūtar.
30—trīh.	79—uṇāsi.
37—satattri.	80—assi.
39—antuāli.	87—satāsi.
40—cāli.	89—nauūē.
47—satāli.	90—nabbē.
49—aṇaunjā.	97—satānūē.
50—panjāh.	100—sau.
57—sataunjā.	200—dūi sau.
59—aṇāhaṭ.	1,000—hajār.
60—saṭṭh.	100,000—lakkh.

Ordinal.

1st, paīhlū.	paihlī bāri, first time.
2nd, dujjā.	dujjī „ second time.
3rd, trījjā.	ēk gūṇā, onefold.
4th, canthā.	das gūṇā, tenfold.
5th, panjūā.	āddhā, half.
6th, chaṭṭhūā.	pauṇē dūī, $1\frac{3}{4}$.
7th, satūā.	sawā dūī, $2\frac{1}{4}$.
10th, dasūā.	ḍhāi, $2\frac{1}{2}$.
50th, panjābūā.	ḍēōḍh, $1\frac{1}{2}$.
	sāḍḍhē cār, $4\frac{1}{2}$.

SENTENCES.

1. Tērā kyā naā hā? What is thy name?

2. Ēh ghōṛā kitnī barsā rā hōā? How old is this horse?

3. Yētthi gē Kasmir kitnā kū dūr hā? From here how far is Kashmir?

4. Tērē bābbē rē gharā kitnē gābhrū hē? In thy father's house how many sons are there?

5. Āj haū barē dūrā gē haṇḍikē āyā. To-day I from very far have walking come.

6. Mērē cācā rā gābhrū tēsrī baihṇi sāūgē biābā hūirā. My uncle's son is married to his sister.

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7. Gharā sufēdā ghōṛē rī jīn hi. In the house is the white horse's saddle.

8. Ĕsrī piṭṭhī prallō jīn kasī dēā. On his back bind the saddle.

9. Maĭ tĕsrē gābhrū jō bauht bāhi. I beat his son very much.

10. Uppūr dhārā rē sirē par gāō bakrī cārā hā (*or* carāē karā hā *or* carāndā lagirā hā). Above on the top of the hill he is grazing cows and goats (or is in the habit of grazing, or is now grazing).

11. Sā tĕs ḍāḷā hēṭh ghōṛē prallē baiṭhirā. He under that tree is seated on the horse.

12. Tĕsrā bhaī apṇī haihṇī gē baḍḍā. His brother is bigger than his sister.

13. Tisrā mul ḍhāī rupayyā hō. Its price is two and a half rupees

14. Mērā bāb tēs halkē gharā whittar (manjh) rahā hā. My father lives in that small house.

15. Tisjō inhā rupayyē dāī dēā. Give him these rupees.

16. Tinhā'ḍhabbē tĕsti lēi lā. Those pice take from him.

17. Tisjō bauht mārikē rassī kē banuhā. Having beaten him well bind him with ropes.

18. Khūē gē pāṇī kaḍḍh. Take out water from the well.

19. Māthō aggō calā. Walk before me.

20. Kēsrā gābhrū taddh picchē aundā lagirā? Whose son is coming behind you?

21. Sā tussē kistē mullē lēā? From whom did you buy that?

22. Grāwā rē hattīwāḷē gē lēā āssē mullē. We bought it from a shopkeeper of the village.

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NORTH MAṆḌEĀLĪ.

Only those points are noted in which North Maṇḍĕāḷi differs from Maṇḍĕāḷi proper.

Nouns.

The Ablative is formed with *gē*, from.

dēd, sister, is thus declined :—

	Singular.	*Plural.*
N.	dēd	dēdd –ā
G.D.A.L.Ab.	dēdd –ā rā, &c.	–ā, &c.
Ag.	–ō	–ō

Pronouns.

Singular.

	1st	2nd	3rd	ēh, this
N.	...	tū	...	...
G.	...	...	fem. tĕssā rā	ēsrā *f.* ēssārā
D.A.	munjō	tujō	...	...
L.	...	...	...	...
Ab.	maĩgē	tuddhgē	...	...
Ag.	...	taĩ	tiniō, tinō, *f.* tĕssē	iniā, inō, *f.* ĕssē

Plural.

N.	...	...	tēō
G.	mhārā	thārā	tinhārā
Ag.	âssē	tussō	tinhō

kuṇ, who? Ag. s. *kuṇiē*.
jō, who, Ag. s. *jiniē*.
kōī, someone, anyone, Ag. *kĕsī*.

Adjectives.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
ēhṛā, like this or that	tēhṛā	kēhṛā	jēhṛa
ētrā, so much or many	tētrā	kētrā	jētrā

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ADVERBS.

pŏrshī, day after to-morrow or day before yesterday.
ēttht tāū, up to here
ēttht gā, from here
uphrau, up
hunhē, down
nēṛ, near
bhittar

PREPOSITIONS.

andhar, in, within
thāllē, below
tāū, up to
maī nēṛē, beside me
maī kannē, with me

VERBS.

Auxiliary.

Pres. 1st Sing. hē, 3rd s. hā or hē
Past thiā Pl. thiē *f.* thī.

Intransitive Verbs.

pauṇā, fall.

Past paiēā, *f.* paii Pl. paiē
Participle paiirā hōā, in the state of having fallen

hōṇā, be, become.

Past hōā

auṇā, come.

Fut. aũghā
Imper. ā ā

jāṇā, go.

Fut. jaŋghā
Imperat. jā jāā

rāhṇā, remain.

Fut. rāhŋghā
Imper. rāh rāhā
Past Cond. rāhndā
Past Ind. rōhā

baṭhṇā, bashṇā, sit.

Past baṭṭh

Transitive Verb.

diṇa, give.

Fut. dĩghā
Past Cond. dindā
Past dittā

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lēũṇā, take.

Fut. lāgha, laũ
Past Cond. lēnda
Past Ind. lēā

galāṇā, say.

Past galāyā

jāṇṇā, know.

Past jāṇĕā

lēi auṇā, bring, like auṇā.

The future does not appear to have the indecl. form found in Mandēāḷi, proper, *e.g.*, *pauṇg*, *mārauṇg*. The 1st S. however has an alternative form in *–ũ*, as *pauũ*, *bāhũ*, I shall fall, strike.

The partic. faller or about to fall, &c., dispenses with the *ē* in the middle: thus, *mārnwāḷā* or *bāhṇwāḷā*, striker.

The past cond. is used for the present Indic., very commonly in negative sentences and occasionally in affirmative sentences.

bābbā, father.
ij, mother.
bharĕāṛū, bhāī, brother.
beaibṇ, sister.
dēd, elder sister.
bēbbi, younger sister.
māhṇū, man.
māhtimi, woman.
bŏld, ox.
kūtt–ā, dog.
–ī, bitch.
gāddhā, ass.
sūṇgar, pig.
paīr, foot.
shir, hair.
pyāṭ, stomach.
piṇḍā, body.
kāgad, book.
nāḷ, stream.
pahāṛ, hill.
bāgṛī, field.
shaīhr, city.
jaṇgal, jungle.
mhachḷī, fish.
paīṇḍā, way.

phŏḷ, fruit.
dūddh, milk.
āṇḍā, egg.
ghāū, ghi.
bāk, strong wind.
bōjā, seed.
bāṇkā, fine, good, &c.
bŏḍḍā, big.
dariḷdī, lazy.
sĕāṇā, wise.
gũār, ignorant.
ṭhŏṇḍā, cold.
matā, much, many.
baṭhṇā, baṣhṇā, sit.
galāṇā, say.
rāhṇā, remain.
paũhcṇā, arrive.
nhaṭhṇā, nhāṣhṇā, run.
bōḷṇā, call.
ṣhikkhṇā, learn.
ṣhuṇṇā, hear.
calō auṇā, return.
baihṇā, flow.
khiāṇā, cause to eat.
ṣhuṇāṇā, cause to hear.

lōṭṇā, lie down.

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Numerals.

Cardinal.

3—trāi.	59—ṇāhaṭ.
6—chīā.	60—shaṭṭh.
7—sātt.	69—ṇhattar.
13—tērā.	77—satattar.
29—nattri.	79—nuāsī.
39—aṇtūāḷi.	90—nabbā.
49—ṇunjā.	100—ṣhau, saikṛā.
57—satūnjā.	100,000—lākh.

Ordinal.

5th, panjūā.	10th, ḍasūā.
6th, chaūūā.	50th panjāhūā.
7th, sattūā.	ḍēḍḍh, 1½.

The following sentences are very slightly different from those under Maṇḍēāli proper, but when they happen to have another turn of expression they are worth recording:—

2. Ēs ghōṛā rī kētri umar hī? What is the age of this horse?

3. Ētthigē Kasmīrā tāū kētrū dūr hā? From here to Kashmir how far is it?

4. Thārē bābbā rē gharē kētrē laṛkā hē? In your father's house how many sons are there?

5. Haū baṛē dūrā gē haṇḍī kannē āyā. I have come walking from very far.

6. Mārē cācē rā bēṭā ēsri bēūhṇī kannē biāhā hōā. My uncle's son is married to his sister.

7. Gharā manjhē bacchē ghōṛē ri kāṭhi hi. In the house is the white horse's saddle.

8. Ēsrī piṭṭhī mā jīn kŏs. On his back bind the saddle.

9. Maī ĕsrā bēṭā baṛā mārēā. I beat his son much.

10. Sā pahāṛā ri cōṭī mā gāiā bākri carāndā. He on the top of the hill is grazing cows and goats.

11. Ēs ḍāḷā hēṭh ghōṛē upphar baṭṭhirā. Under this tree he is seated on a horse.

12. Ēsrā bhāī apṇi bēūhṇī gē waḍḍā. His brother is bigger than his sister.

14. Mērā bāb ēs halkē gharā mā rāhndā. My father lives in this small house.

15. Ēshjā ēh rupayyā dēī dēā. To him this rupee give.

16. Ēsgē rupayyā lēī lau. From him take the rupee.

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17. Ēshjo bāhīē rashīē bannhō. Having beaten him bind him with ropes.

18. Bāī gē pāṇi kaḍḍh. From the spring take out water.

19. Maī gē aggē cal. Walk before me.

20. Kĕsrā laṛkā tussā picchē āē. Whose boy is coming behind you?

21. Tussō kĕsgē mul jēā? From whom did you buy it?

22. Grāuā rē ēk dukandārā gē. From a shopkeeper of the village.

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CHOṬĀ BANGHĀLĪ.

The following grammatical forms are those in which the Manḍĕāḷi spoken in that portion of Chōṭā Baṇghāḷ which lies in Maṇḍi State, differs from North Manḍĕāḷi generally.

Pronouns.

Singular.

	1st	2nd	3rd	ēh, this.
N.	haŭ, maī	...	...	...
G.	...	...	tisrā, *f* tissā rā	...
D.A.	minjō	tijjō	...	...
Ab.	maṇggē	tuggē	...	...
Ag.	...	taĭ	tinnī, *f.* tissē	innī, *f.* issē

Plural.

N.	assē	tussē
G.	mhārā, assā rā	tussā rā
D.A.	assā jō	,, jō
Ag.	assā	tussā

Adjectives.

ētnā, so much or many, titnā kĕtnā, jĕtnā

Adverbs.

kai, why ?

Verbs.

Auxiliary.

Pres. I am, Sing. m. hā

Intransitive Verbs.

paṇṇā, fall.

Participle. pōīrā, in the state of having fallen

ōṇā, come.

Past āyā

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jāṇā, go.

Fut. jāṇghā

raihṇā, remain.

Past rēhā

In Chōṭā Baṇghāḷ also is found that peculiar fem. past of *bāhṇā* thus:—

maĩ tisjō dō trai bāhī, I struck him two or three blows; *maĩ tisjō dō trai thaprē rī bāhī*, I struck him two or three blows or slaps.

In expressing the idea of ability with the passive voice, and in certain other cases the participle or infinitive is very strangely kept undeclined, as—

ēh kutāb maṇgē nẽh paṛhēā jāndī, I cannot read this book.
rōṭī maṇgē nẽh khāyā jāndī, I cannot eat bread.
khaccar nẽh maṇgē rōkēā jāndī, I cannot stop the mule.
phulkē nẽh miṇo ōndē pakāṇā, I cannot cook phulke. (*lit.* phulke do not come to me to cook.)

In these cases on the analogy of Urdū and Panjābī we should expect *paṛhī, khāī, rōkī, pakāṇē.*

The following words taken from the beginning of the list show how slightly Chōṭā Baṇghāḷī differs from N. Maṇḍēāḷī.

hāppā, father.
ij, mother.
bhāū, brother.
bēbbē, haihṇ, sister.
munnū, son.
bēṭṭī, daughter.
khasm, husband.
lāṛī, wife.
māhṇū, man.
jaṇāna, woman.
chōkr –ū, boy.
–ī, girl.
guāḷū, shepherd.
cōr, thief.
ghōṛ –ā, horse.
–ī, mare.
mhaĩh, buffalo.
bakr –ā, he-goat.
bakr –ī, she-goat.
bhēḍ, sheep.
kutt –ā, dog.
–ī, bitch.
ricch, bear.
mirg, leopard.
gadhā, ass.
sūr, pig.
kukk –aṛ, cock.
–ṛī, hen.
bill –ā, cat (male).
–ī, „ (female.)
ūṭ, camel.
hāthī, elephant.
hāth, hand.
paīr, foot.
nakk, nose.
hakkhī, eye.

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CHAMBA DIALECTS.

BY

The Rev. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

From a linguistic point of view the State of Camba is intensely interesting. Situated, as it is, entirely in the hills, it lends itself to the perpetuation of diverse dialects. It is traversed from east to west by the Candra-Bhāga or Cināb River in the north, and the Rāvi in the south, which for part of their course through the State are no more than twenty miles apart. To the north and west lies the State of Jammū, to the east British Lāhul (frequently pronounced by Europeans Lahaul), to the south the British district of Kāṇgṛā. The area of Camba is just over 3,000 square miles, yet there are six distinct forms of speech found within its borders. Speaking roughly we may allocate them as follows:—in the north-west Curāhī, in the north-central portion of the State Paṇgwāḷi, in the north-east Camba Lāhuḷī, in the south-west Bhaṭṭēāḷi, in the south-east Bharmauṛī or Gādī; while round about Camba city, which lies in the south-west (but further north and east than the Bhaṭēāḷi area) the dialect spoken is Camĕāḷi. Of these all, except Lāhuḷi, belong to what is at present called the Western Pahāṛī language of the Northern Group of the Sanskritic Aryan Family, while Lāhuḷi is classed as belonging to the Tibeto-Himalayan branch of the Indo-Chinese Family. (*See* Census of India 1901, Chapter on Languages.)

The grammar of Camĕāḷi is very much what we should expect from its geographical position. It makes its Genitive in *rā*, its Dative in *ṇū*, its Future in *-lā*, it has a Stative Participle in *ōrā*, thus *tirōrā*, in the state of having fallen, *mārōrā*, in the state of having been beaten, for the participle with *having*, it uses *karī*, as *tirī karī*, having fallen.

Bhaṭṭĕāḷi has, in consequence of its position, affinities with Ḍōgṛī, spoken in Jammū State, and with Kāṇgṛī, spoken in Kāṇgṛā. In the Genitive it has *dā*, in the Dative *kī* or *kĕā*, in the Future *gā* or *ghā* (The dialects of Kāṇgṛā, Maṇḍi State and Sukēt State have also a Future in *g* or *gh*.). Like Camĕāḷi it uses *karī* for the participle with

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having. Its Stative Participle is very interesting; it has two forms e.g., *pēhā* or *pēāddā*, in the state of having fallen, *āhyā* or *ayādā*, in the state of having come. A form very similar to *pēhā* or *āhyā* is found in Kāṇgṛā, but for the form in *–ādā* we have to go all the way to the State of Baghāṭ, south of Simla, where we find *āyādā*, *vīṛādā*, with the same meaning as Bhaṭṭōāḷī *ayādā*, *pēādā*. Similarly *gēādā*, *rēhādā*, in Bhaṭṭōāḷī correspond to *gyādā*, *vādā* (or *rēhādā*) in Baghāṭī, and mean 'in the state of having gone' and 'remained' respectively. The accent of participles in *–ādā* is on the antepenultimate.

In pronunciation Bhaṭṭēāḷī very much resembles Camĕāḷī. Both employ the cerebral *ḷ* and *ṇ*, and in both the sound given to *h* is mid-way between the sound in Urdū and Hindi and that in Panjābī. In Urdū and Hindi *h* is pronounced practically as it is in English. In Panjābi, when it appears either alone or in conjunction with *k*, *g*, *j*, *d*, *ḍ*, *w*, *m*, *n*, *l*, it has a deep guttural sound not wholly unlike the Arabic 'ain. In Bhaṭṭēāḷī and Camĕāḷī it is half-way between the two, while their pronunciation of *h* when it follows a vowel is nearly the same as in Panjābī, that is to say, *h* is almost inaudible itself, but raises the tone of the syllable in which it occurs. The pronunciation of *h*, found in these two dialects, is common to many hill dialects.

Curāhī, spoken in the north-west of Camba, has many features deserving of study. Its Genitive ends in *rā* or *rō*, its Dative in *nī*, its plural is generally the same as the singular, except in the Vocative, in this reminding us of dialects in Kulū and the Simla States and also of the Gādī dialect of Camba. Its Pres. Participle ends in *–tā* and its Stative Participle in *–ōrā*. It is remarkable that if we reckon from the south (near Simla) northwards Curāhī is the first dialect we find with traces of the vocalic change known as epenthesis. Thus, *khāṇā*, eat (inf.) fem. *khaiṇī*, *kha͡ītā*, eating, fem. *kha͡ṭṭi*. As we go north and north-west we find epenthesis to a greater extent in dialects like Bhadrawāhī, still more developed in others more distant such as Pōguli and Kishṭawāṛi, till we reach the highest stage of bewildering completeness in Kashmīrī. The normal ending of the Curāhī Future is *–mō*, *–mē* in the 1st Pers. Sing. and Plur. and *–lā*, *–lē* in the Sing. and Plur. of the other persons, though *–mō*, *–mē* are also found in the 3rd Pers. Sing. and Plur. and occasionally *–lō* in the 1st Pers. This matter of the Future is only one example of the deeply interesting problems arising out of Northern Himalayan dialects. If we take the distribution of the Future in *l*, we find that the following dialects have a Future with *l*, appearing in every person, Singular and Plural: Jammū Sirāji, Bhadrawāhī and Pāḍari in Jammū, Paṅgwāli, Camĕāḷī and Bhurmauri or Gādi in Camba, Inner Sirāji in Kulū, and the dialects of Jubbal in the Simla area. The following have *l* in the 2nd and

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3rd Persons—Kulūī, Kiūṭhali (Kiūṭhal and neighbouring States, including the Simla municipal area), the dialect of the British district of Kōṭ Khāī, and Baghāṭi (Baghāṭ State). Punchī in Punch State has the 2nd and 3rd Plur. in *l*, and Bhaḷēsi in Jammū State has *ḷ* in the 2nd and 3rd Sing. and 1st and 2nd Plur. The dialects which like Curāhī have *m* in the 1st Plur. are the Simla States dialects of Kōṭ Gurū, Kōṭ Khāī, Kiūṭhal and Baghāṭ, while the Jammū dialects of the Sirāj, Bhadrawāh and Bhaḷēs have both *m* and *l* combined in the 1st Plur. We notice then the interesting fact that, in the middle of the dialects which have *l* in the Future, extending from Punch to Jubbal we have as a wedge an area which has its Futures in *g* or *gh*, comprising the dialects of Bhaṭṭōāl (Camba), Kāṇgṛā, Maṇḍi and Sukēt, this wedge extending right up to the Tibeto-Himalayan language area. We notice, too, that the central portion of the districts, which make the Future in *l*, keeps the *l* purer than the more outlying: thus Curāhī and the dialects beyond to the north and north-west, in common with the Simla dialects in the south, introduce *m*.

The great interest in Curāhī lies in the fact that it is the first stage on the linguistic road to Kashmiri. South and east of Curāhi we do not notice special Kashmirī characteristics, but as soon as we begin to study this dialect we feel the force of those tendencies which find fuller and fuller scope as we go north and west till we reach the Kashmīrī area.

The Bharmaurī or Gāḍi dialect is spoken by the Gaddīs who inhabit the district called Gadhēran, which includes Bharmaur in Camba State and the adjoining part of Kāṇgṛā District. It has been somewhat fully treated of along with the Kāṇgṛā dialect itself in the Appendix to the *Kāṇgṛā Gazetteer*, to which I may perhaps be permitted to refer the student. To have bound it up with the rest of the Camba dialects would have unduly swelled the dimensions of this volume in its Gazetteer form, so I deemed it better to omit it.

To my great regret I was unable when in Camba to meet with any speakers of Paṇgwāḷī, the dialect of Pāṇgī. Grammatical information bearing upon it exists in two manuscripts, both compiled by the orders of H.H. the Rāja of Camba, one a few years ago for the Linguistic Survey of India, and one two years ago for myself. These manuscripts, however, differ, in important particulars, and while undoubtedly valuable facts can be gleaned from a comparison of the two, one cannot feel the same certainty as to the accuracy of the result, as one would if one had had opportunity of making a personal study of the dialect. It resembles in a number of details the Pāḍari dialect spoken in the district of Pāḍar in Jammū State two or three stages further down the Cināb than Pāṇgi.

Linguistically the chief interest of Camba centres in Lāhuḷī, spoken

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in the north-east portion of the State. In British Lāhuḷ to the east of Camba Lāhuḷ, there are three dialects of Lāhuḷi. There the Bhāga flowing from the north-east in a south-westerly direction is joined by the Candra coming from the south-east in a north-westerly direction. The united stream flow for some little distance before entering Camba Lāhuḷ. The dialect spoken in the Bhāga Valley is called Banūn or Gārī or Gārā, that in the Candra Valley is called Rangloi, and the dialect of the valley of the united stream is known as Patni, Patan or Mancāṭī. The dialect of Camba Lāhuḷ we may call, for want of a better name, Camba Lāhuḷi. Lāhuḷi will thus be seen to comprise four dialects. Lāhuḷi bears some resemblance to Tibetan, to Kanāshi (the remarkable language spoken in a single village in Kulū called Malāṇa or Malānī), and to Kanāwarī, spoken in Kanāwar in Bashahr State. The resemblance of Camba Lāhuḷi to the other dialects and languages mentioned, as brought out by a list of between thirty and forty common words taken at a random, may be seen at glance in the following table:—

Percentage of words in which Camba Lāhuḷi resembles —

Patni	...	68
Rangloi	...	37
Gārī	...	30
Kanāshi	...	29
Tibetan	...	22

and in a briefer list of Kanāwarī words 47. The number of words in the lists, which appeared identical with the corresponding Camba Lāhuḷi words, was Patni 14, Rangloi 3, Gari 2, Kanāshi 6, Tibetan 3, Kanāwarī 3. The lists with which the Camba Lāhuḷi words were compared are those printed by Mr. A. H. Diack in 1896. Such a comparison may lead, however, to an incorrect conclusion. A similar comparison between, say, English and German, would yield a very high percentage of resemblances, yet the two languages are perfectly distinct. We may feel quite sure that an inhabitant of Camba Lāhuḷ would find it impossible to understand any dialect or language in the list except Patni.

The chief difficulty of Camba Lāhuḷi lies in its verb. A number of questions suggest themselves to which I am not at present able to give an answer. Thus there seem to be two forms of the Present and Imperf. Indic., each tense having a form connected with the Infin., and one connected with the Future, thus:—*tēṣī*, strike, beat, (Infin.), Fut. *tēnōg*. The Present tense has *tēṣādō* and *tēnddō*, Imperf. *tēṣādēg tēnādēg*.

kūṛī, say, Fut. *kō* (*kōy*). Pres. Ind. *kūṛādō*, *kuādō*, Imperf.

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kūrādēg, *kuādēg*. In the case of the Verb *pīpī*, arrive, Fut. *pīpō* (*pīpŏg*) we have in addition to Pres. *pīpādō*, and Imperf. *pīpādēg*, forms from some other root *pīṭīdō*, and *pīṭīdēg*.

The questions suggest themselves—are the forms derived from the Infin. and the Future identical in meaning or not? Should we expect to find them in every verb?

The Past is even more interesting. It appears to have seven forms, ending in *-tēg*, *-dēg* or *-dĕg*, *-ta*, *-da*, *-dō*, *-tō*, and a shorter form ending in *-g*. Thus we have:—

from *kūrī*, say, *kutēg*, *kuta*, *kūīg*, I said.
" *lhāī*, do, *lhātēg*, *lhēg* (*lhādēg* is probably Imperf.).
" *raṇḍī*, give, *randēg*, *randa*, *rēg*.
" *pīpī*, arrive *pīg*.
" *s̲hīzī*, take away, *s̲hīda*.
" *ībī*, go, *īdēg*, *ṭdō*.
" *s̲hubī*, become, *s̲hutēg*, *s̲hutō*.

There is even another form in *-ga* as *khŏsīga* from *khŏsī*, be obtained. We have also *rā* from *raṇḍī*, give. Have all these forms the same meaning, or do they really represent different tenses?

The rules for the formation of the negative are sometimes very complicated, or the formation is very irregular. The general rule is that the negative is formed in the Imperat. by prefixing *tha* and in other tenses by prefixing *ma*, but we have:—

nēō, I shall know, *maiēgg*, I shall not know.
īdēg, I went, neg. *īggiĕmu*.
dōpŏg, I shall fall, neg. *ma dag*.
ābŏg, I shall come, neg. *māgg*.
īl, go (Imperat.) neg. *thēl*.
ādani, come (Imperat. plur.) neg. *thādani*.

In *īggiĕmu*, I did not go, and *āggĕmu*, I did not come, (from *andēg* I came), the *ma* of the neg. seems to have been changed to *mu* and added at the end.

It is worthy of note that the agent case of the subject is employed with every tense and mood of transitive verbs.

Some of the final consonants, particularly the letter *g*, are frequently pronounced so faintly that it is almost impossible to say whether a word ends in a vowel or a consonant. This doubt arises especially in the case of the 1st Sing. of various tenses. Possibly in some cases it is equally correct to insert and to omit *g*.

An examination of the grammatical forms of Camba Lāhuḷi which are given in their place will, it is trusted, reveal many points, in addition to those mentioned above, which are linguistically of the highest

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interest, and which are worthy of full investigation. The grammar of Lāhuḷi has an Aryan air about it, although the vocabulary is Tibeto-Himalayan. It might be equally correct to class it as an Aryan language.

In the Census of 1901 the number of speakers returned for the Camba dialects was as follows:—Camĕāḷī, 37,438; Curāhī, 26,859; Bharmauri or Gādī 26,361; Bhōṭia 24,299; Paṅgwāḷī, 4,156; Lāhuḷi 1,543. It is probable that the Bhaṭṭāḷī speakers are included under Camĕāḷī; the figures returned under Bhōṭia seem quite incorrect.

There is no literature in any Camba dialect except Camĕāḷī, in which the Gospels of Matthew (out of print), Mark and John, the Sermon on the Mount and the Ten Commandments have been printed. The Gospel of Luke is ready for the press. The character used is a slightly adapted form of Ṭākrī.

The system of transliteration adopted in the following pages is that of the Asiatic Society of Bengal. c stands for the sound of *ch* in *child*, *ch* being its aspirate, s̲h̲ is *sh* in *shout*, while in *sh* the *s* and *h* are separate; ã, ẽ, denote ā, ē followed by nasal n, and so for other vowels; ŋ denotes the sound of *ng* in *singing*, ĭ is a sound mid-way between i and ī, *u* in italics occurring in a word in ordinary type denotes the sound half-way between u and ū, and *ou* in italics denotes the short sound corresponding to ōū.

In conclusion, I have to express my cordial thanks to the Rev. Sōhan Lāl, of the Church of Scotland Mission in Camba, for most valuable assistance, very willingly given, in connection with the Camĕāḷī dialect. In following his authority one cannot go wrong. If there are mistakes under the heading of Camĕāḷi the responsibility is mine. To Dr. Hutchison of Camba I am indebted for much personal kindness while engaged in this work. He lent me a copy of the parable of the Prodigal Son in Camba Lāhuḷi, which he had in his possession, and which, although differing considerably from the translation here given, was of assistance to me in making it.

The enlightened ruler of Camba, H.H. Rājā Bhūrī Singh, C.I.E. lays all visitors to his territories under a debt of gratitude. In this work his assistance was invaluable, as he placed his servants and his subjects at my disposal, and in every way showed the deepest and most cordial interest.

T. Grahame Bailey,

January 30th, 1905. *Wazirābād.*

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CHAMBA DIALECTS.

CAMEALĪ.

Nouns.

Masculine.

Nouns in –a.	*Sing.*	*Plur.*
N.	ghōṛ–ā, horse	–ē
G.	–ē rā	–ẽ̄ rā
D.A.	–ē jō	–ẽ̄ jō
L.	–ē bicc	–ẽ̄ bicc
Ab.	–ē kachā	–ẽ̄ kachā
Ag.	–ē	–ẽ̄
V.	–e	–ẽ̄

Nouns in Consonant.

N.	ghar, house	ghar
G.	ghar–ē rā	,, –ẽ̄ rā
D.A.L.Ab.	–ā jō, &c.	,, &c.
Ag.	–ē	–ẽ̄
V.	ghar	–ō

So also *babb*, father.

Nouns in –i.

N.	hāth –i, elephant	–ī
G.D.A.L.Ab.	–ī rā, &c.	–ĩ̄ rā, &c.
Ag.	–ī̃	–ĩ̄
V.	–iā	–iō

Nouns in – ū, *bicū*, scorpion, are declined like *hāthi*, ā taking the place of ā.

nā̃ or nā, name, has G. Sing. nāẽ rā, N. Pl. nā̃ or nā G. Pl. nāã̄ rā

Feminine.

Nouns in –i

	Sing.	*Plur.*
N.	kuṛ –i, girl	–i
G.D.A.L.Ab.	–i rā, &c.	–ĩ̄ rā, &c.
Ag.	–ī̃	–ĩ̄
V.	–iō	–iō

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Cameali.

Nouns in Consonant.

	Sing.	*Plur.*
N.	baihṇ, sister	baihṇ -ī or -ā̃
G.D.A.L.Ab.Ag.	baihṇ -ī rā, &c.	-ī or -ā̃ rā, &c.
V.	-i	-ō

gā, cow, is thus declined—

N.	gā	gā -ī
G.D.A.L.Ab.	gā -ī rā, &c.	-iā̃ rā, &c.
Ag.	-iō	-iā̃

dhīū, daughter, has obliqne *dhīūā*.

Many proper nouns, especially less common ones, and many of the less common foreign words, such as Hindí religious terms, inflect in the Singular the Genitive and Agent cases alone.

Personal Pronouns.

	Sing. 1st	2nd	3rd	ēh, this.
N.	haũ	tū	sē. ō	ēh
G.	mērā	tērā	usērā	isērā
D.A.	minjā	tijō	us jō	is jō
L.	maĩ manjh, bicc	taĩ manjh, bicc	„ manjh, bicc	„ manjh, bicc
Ab.	„ or mérè kachā	taĩ or tōrē kachā	„ kachā	„ kachā
Ag.	maĩ	taĩ	uuī	inī
	Plur.			
N.	asī	tusī	sō	ēh
G.	hamārā	tumbārā	unhērā	inhērā
D.A.	asā̃ jō	tusā̃ jō	unhā̃ jō	inhā̃ jō
L.	„ manjh, bicc	„ manjh, bicc	„ manjh, bicc	„ manjh, bicc
Ab.	„ kachā	„ kachā	„ kachā	„ kachā
Ag.	asā̃	tusā̃	unhā̃	inhā̃

Interrogative Relative Pronouns.

	Sing.		*Plur.*	
N.	kuṇ, who?	jō, who	kuṇ	jō
G.	kusērā	jisērā,	kunhērā	jinhērā
D.A.L.Ab	kus jō, &c.	jis jō, &c.	kunhā̃ jō, &c.	jinhā̃ jō, &c.
Ag	kunī	jinī	kunhā̃	jinhā̃

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Kōī, any one, some one, has Gen. *kusiaū rā*, or *kusiō rā*, Agent *kuniaū*.

Kai, what? Gen. *kudhērā*; Oblique *kaī (e.g. kaīt kanē)*.

Other pronouns *kicch*, something, anything; *sabbh*, all; *hōr*, other; *sabbh kōī*, everyone; *jē kōī*, whoever, *jē kicch*, whatever; *sabbh* has Oblique *sabbhnī*; *hōr* has Oblique Plur. *hōrnī* or *hōrnhẽ*.

Emphasis is expressed by the addition of *-īō*, *-iōī*, *-iaū* or *-iaūī*. (The first ī is sometimes short), thus:—*sēīōī* or *ōiōī*, that very one; *ēīōī*, this very one; *usiō*, *usiōī*, that very one (Oblique); *usīaūī*, that very one (Agent.)

Apū or *apa*, is a Reflexive Pronoun, meaning myself, ourselves, yourself, yourselves, himself, herself, itself, themselves, and is indecl.

Adjectives.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in *-ā*, in which case they have Sing. Obl. *-ē*, Pl *-ā* throughout, and Fem. *-ī* both Sing and Plur. It should be remembered that the Genitives of Nouns and Pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kachā*, from, than, thus:—*kharā*, good; *us kacha kharā*, better than he; *sabhnī kachā kharā*, better than all, best.

The following forms are worth noting:—

Demonstrative.	idēhā, like this or that;	itṇā; so much or many.
Correlative.	tidēhā, like this or that;	titṇā, so much or many.
Interrogative.	kidēhā kṇṇdēhā	like what? kitṇā, how much or many?
Relative.	jidēhā. kusdēhā	like which; jitṇā, as much or many.

Dēhā, is sometimes added to other words as *dhakhdēhā*, a little, &c.

Jihā is used with the Oblique of nouns, and pronouns to express *like*, as *ghōrē jihā*, like a horse, in the manner of a horse.

Adverbs.

Many Adjective are used as Adverbs; when so used they agree with the subject. The following is a list of the most important Adverbs other than Adjectives.

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Time.

abē, now

us wakt, us bēllā, tē } then

kakhṇi, kadhāṛī } when?

jakhṇī, jē } when

ajj, to-day

kal, to-morrow, yesterday

parsū, day after to-morrow or day before yesterday.

cauth, day after day after to-morrow, or day before day before yesterday.

kadī, sometimes, ever.

kadī na, never.

kadī na kadi, sometimes.

bhiāgā, in the morning.

Place.

ittē, idī } here

uttē, udī } there

kutē, kudī } where?

jittē, jidī } where

idhā tikar, up to this, to such an extent,

kudhā tikar, up to where?

jidhā tikar, up to where

udhā tikar, up to there

idhā, kudhā, jidhā, udhā kachā, from here, where? where, there.

kudī jō, whither?

tittā, tidhā, tidi, there, (correlative, see below.)

kutiaū, any where.

uppar, up

jhik, jhiklē kanārē } down.

nēṛē, nīṛ, near.

dūr, far.

aggē, in front

piccō, behind.

andar, inside.

bāhar, outside.

manjhāṭē, in the middle.

caubni kanārē, „ bakkhi } on all sides.

ittē, tidhā, tidi, are correlative forms corresponding to *jittē, jidhā jidi.*

From the forms *idhā, kudhā,* &c., interesting Adjectives are constructed, as *kudhērā,* or *kudhā kā,* of where? belonging to where? *idhērā,* of here, belonging to here.

Other Adverbs are—

kī, kinjō, kus karī } why?

kihē, kihē karī } how?

is karī, is kārṇ, is gallā karī } for this reason.

ihē, ihē karī, is riti kanē } in this manner.

tihē, tihē karī, us riti kanē } in that manner.

jihē, jihē karī } in which manner.

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tā, then (of reasoning; Panjabi tē; Hindi tō.)
tauḷē quickly
acāṇcak, acāṇak } suddenly.
tābaṛtōṛ, at once, quickly
nirāḷē manjh, in private, separately.
jugti, jugti karī, jugtī kanē } well.
hā, yes,
nēhī, na, no, not.
ati, very.

PREPOSITIONS.

The principal Prepositions are the following. The same word is frequently both a Preposition and an Adverb.

rā (Pl. rē, *f.* rī) of
jō, to
bicc, manjh, minjhē } in.
kachā, from, from beside, than,
pār, on the other side.
wār, on this side.
kach, beside (maī kach, beside me.)
kanē, with, (maī kanē, with me.)
tikar, tāī } for, (usērē tikar, for him.)
hēṭh, under.
uppar, upon.
bābat, about, (taī or terī bābat, about thee.)
sāhī, like (asā sāhī, like us.)
wirōdh, against.
tulcā equal to, (usērē tulēā, equal to him.)
barōbar equal to, (tusā or tumhārē barōbar, equal to you.)]
akkhī bakkhī, ardē pardē } round about.
kanārē, towards, (unhērē kanārē, towards them)
prant, after, (udhā prant, after it.)
sawā, except, besides (mērē sawā, except me.)

The suffix *-ā* frequently expresses the idea of from, as:—

kach, beside; *kachā*, from beside, from.
bicc, in; *biccā*, from in, from among.
manjh, in; *manjhā*, *minjhā*, from in, from among.
bakkhī, side; *bakkhā*, from the side of.

CONJUNCTIONS.

The commonest are:—

atē, and.
par, but.
jē, if.
kihā kari, because.
tā bhi, nevertheless.
bhāē, bhalā ki } although.
jihā jē, as if.
jihā karī, in order that.
ki, that, or.

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The Verb.

Auxiliary Verb.

Pres. Aux. I am, &c.	hai	hai	hai	hin	hin	hin
Pres. Aux. I was, &c.	thiyā	thiyā	thiyā	thiyē	thiyē	thiyē

Fem. thī, throughout.

Intransitive Verbs.

ṭirṇā, fall.

Pres. Cond. I may fall, &c.,	ṭir–ẽ	–ē	–ō (or–ē)	–ẽ	–ā	–an	
Fut.	ṭir–lā	–lā	–lā	–lē	–lē	–lē	
Fem.	ṭirlī						
Imperat.	ṭir	–ṭirā					
Indef. Indic. or Past Cond.	ṭir–dā	–dā	–dā	–dē	–dē	–dê	
Fem.	–dī						

Pres. Ind.	Sing.	ṭirdā	hai	Plur.	ṭirdē	hin.
Imperf.	Sing.	ṭirdā	thiyā	Plur.	ṭirdē	thiyē.
Past. Ind.	Sing.	ṭirēā	*f.* ṭirī	Plur.	ṭirē	*f.* ṭiri
Pres. Perf.	Sing.	ṭirēā	hai	Plur.	ṭirē	hin.
Pluft.	Sing.	ṭirēā	thiyā	Plur.	ṭirē	thiyē.

Participles *ṭirdā*, falling; *ṭirēā*, fallen; *ṭirōrā*, in the state of having fallen; *ṭirī kari*, having fallen; *ṭirdē hūē*, while falling; *ṭirṇēwāḷā*, faller or about to fall; *ṭirdē ī*, falling.

Verbs in general are very regular but some are slightly irregular.

pāṇā, pauṇā, fall.

Pres. Cond.	pōẽ	pōē	pō	pō	–ẽ	–ā	–n.
Fut.	pōlā						
Imperat.	pō	pōā					
Indef. Ind.	pāndā						
Past. Ind.	Sing	pēā	*f.* pōi	Plur.	pē	*f.* pēi	

Participles *pāndā*, falling; *pēi kari*, having fallen; *pōwā*, in the state of having fallen; *puṇēwāḷā*, faller, about to fall.

hōṇā, be, become.

Pres. Cond.	hōẽ	hōē	hō	hōẽ	hōẽ	hūn
Fut.	hōlā					
Imperat.	hō	hōā				
Indef. Ind.	hondā					
Past Ind.	hūā					

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iṇō come.

Pres. Cond.	ĩã̄	ıyē	ıyō (iyē)	ĩã̄	ĩa	ĩn
Fut.	ilā					
Imperat.	ā	īā				
Indef. Ind.	īndā					
Past Ind.	ăyā	*f.* āī	Pl. aē	*f.* āi		

Participles, *āikarī*, having fallen; *achōrā* or *aōrā*, in the state of having come.

jāṇā, go

Pres Cond.	jã̄	jāē	jāō (jāō)	jã̄	jā	jān
Fut.	jāllā					
Imperat.	jā	jā				
Indef. Ind.	jāndā					
Past Ind.	Sing. gēā	*f.* gĕi	Pl. gē	*f.* gĕi.		

Participles *gachōrā*, *gēōrō*, in the state of having gone.

rēhṇā, remain.

Pres. Cond.	rēhã̄, &c.	3rd plur. raihn.
Fut.	raihlā	
Imperat.	raih	rēhā
Past Ind.	rēhā	
Participle	rĕhōrā, in the state of having remained.	

baiṭhṇā, sit.

Pres. Cond.	bēhã̄	
Fut.	baiṭhlā	
Imperat.	baiṭh	bēhā
Past Ind.	baiṭhā	
Participle	bathorā, in the state of having sat, seated.	

Transitive Verbs.

mārṇā, beat.

Mārṇā is conjugated exactly like *kiṛṇā*, but in the past tenses, like all other transitive verbs, has a special construction.

Past. Ind.	marčā	agreeing with the object of the verb.
Pres. Perf.	mārĕā hai	" " " " " "
Plupf.	mārĕā thiyā	" " " " " "

When the object is governed by the preposition *jō*, the verb does not agree with it, but remains in the masculine singular form.

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Gameali.

Passive.

The Passive is expressed by the Past Partic. *mārēā*, with the required tense of *jāṇā*, go, the verb agreeing with its nominative, thus *haũ mārī jāllī*, I (*f*) shall be beaten or killed.

The following are slightly irregular :—

khōṇā, eat.

Pres. Cond.	khã̃ khāē, &c. 1st Pl. khã̃.
Indef. Ind.	khāndā.
Past Ind.	khăyā.

pīṇā, drink.

Indef. Ind.	pīndā.
Past. Ind.	pitā.

dēṇā or *daiṇā*, give.

Pres. Cond.	3rd Pl. din.
Indef. Ind.	dindā.
Past Ind.	dittā.

lēṇā or *laiṇā*, take.

Pres. Cond.	3rd Pl. lin.
Indef. Ind.	lindā.
Past Ind.	lēā.

galāṇā, say, speak.

Pres. Cond.	galã̃, galāē, &c. 1st Pl. galã̃.
Indef. Ind.	galāndā.
Past Ind.	galăyā.

chūhṇā, touch.

Past. Indic.	chūhtā.

karṇā, do.

Past. Ind.	kittā.

lēī īṇā, bring, and *lēī jāṇā* take away, are conjugated like *īṇā* and *jāṇā* and are treated as Intransitive Verbs.

It will be noticed that—

i. Verbs whose stem (formed by dropping the *ṇā* of the Infin.) ends in a vowel, or a vowel followed by *h*, add *n* to the stem before the *dā* of the Indef. Indic. and Pres. Part. as *khāṇā khāndā, galāṇā galāndā.*

ii. Verbs whose stem ends in *ā* or *āh* tend to shorten *ā* to *ă* in the Past. Indic., e.g., *galāṇā galăyā, khāṇā khăyā, uṭhāṇā uṭhăyā, baṇaṇā baṇăyā, cāhṇā căhīā.*

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Cumeali.

Such verbs generally drop the *ā* of the stem before the *ã* of the 1st Sing. and 1st Plur. Pres. Cond. thus—

galã̄ for *galnã̄*, *jã̄* for *jāã̄*.

Habit or continuance is expressed either by the Past Partic. with the required tense of *karṇā*, do, in which case the Past Partic. is indecl. or by the Pres. Partic. with *rāhṇō*, remain. In the latter case both verbs agree with the nominative. Thus:—

sē pēā kardā hai, he is in the habit of falling.

sē pēō kardī hai, she is in the habit of falling.

sē pẽdī raihndī hai, she continues falling, she is always falling.

Very interesting examples of what appears to be the organic passive in ī are found in some verbs, e.g., *cahĩdā hai*, from *cāhṇō*, wish, it is needed or fitting or necessary; *samjhĩdā hai*, from *samajhṇō*, understand, it is understood, &c. *Cāhiyō* generally stands for the Hindī *cāhiyē*.

In Cumĕāli practically every Infinitive is pronounced with cerebral ṇ, the ending being *ṇā*. In Panjābī after *r*, *ṛ*, *rh*, *ṛh*, and in some parts of the Panjāb after *l*, *ṇ* is changed to *n*. In Urdū there is no cerebral ṇ

Numerals.

Cardinal.

1—ikk.	19—unnī.
2—dō.	20—bīh.
3—trai.	27—satāī.
4—caur.	29—unattrī.
5—panj.	30—trīh.
6—chī.	37—satattrī
7—satt.	39—untālī.
8—aṭṭh.	40—cālī.
9—nau.	46—chatālī.
10—das.	47—satālī.
11—yārā.	49—anunjā.
12—bārā.	50—panjāh.
13—tēhrā.	53—trapunjā.
14—caudā.	57—sainunjā.
15—pandrā.	59—unabṭ.
16—sōḷā.	60—saṭṭh.
17—satārā.	67—satāhṭ.
18—aṭhārā.	69—unhattar.

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Cameali.

70—sahattar.	90—nabbē.
77—sathattar.	97—satāūnē.
79—unāsī.	100—sau.
80—āsī.	200—dō sau.
87—satāsī.	900—naū sau.
89—uṇānūē.	1000—hajār.

100,000—lakkh.

Ordinal, &c.

1st, paihlā.	6th, chaṭhā, chaṭhūẽ.
2nd, dūwwā.	7th, satūẽ.
3rd, trīyyā.	10th, dasūẽ.
4th, cauthā.	50th, panjāhūẽ.
5th, panjūẽ.	
ik wārī, once.	ḍaiḍh, $1\frac{1}{2}$.
dō wārī, twice.	paunē dō, $2\frac{3}{4}$.
paihli wāri first time.	sawā dō, $2\frac{1}{4}$.
dūwwi wārī, second time.	dhāī, $2\frac{1}{2}$.
dō guṇā, two fold.	sāḍhē caur, $4\frac{1}{2}$.
trai guṇā, three fold.	ikk pāō, $\frac{1}{4}$.
addhā, half.	trai cauthāī $\frac{3}{4}$.

It should be noted that in *sathattar*, seventy-seven, the *t* and *h* are pronounced separately. The word is *sat-hattar*, not *su-thathar*.

Ordinal numerals are ordinary Adjectives declined like Adjectives in *-ā*; those ending in *-ẽ* retain their nasalization when inflected.

Even cardinal numbers are generally inflected when used with nouns in an oblique case. Thus the inflected form of *dō* is *daũh*, of *trai traĩh*, of *caur caĩh*, of *chī chīẽ*.

There is still a further inflection sometimes seen in the Locative case, as *caũhnī bakkhī*, on four sides, all round.

ī̃ō, is sometimes added for emphasis, *dōī̃ō*, the two of them.

Sentences.

1. Tērā nẽ kai hai? What is thy name?
2. Is ghōṛē rī kitṇī umr hai? How much is the age of this horse?
3. Idhā kachā Kashmīr (*or* Kashmīrā) tikar kitṇē (*or* kitṇi) dūr hai? From here to Kashmir how far is it?
4. Tērē babbā rē gharē kitṇē puttar hin? How many sons are there in your father's house?

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Oamcali.

5. Haũ ajj baṛē dūrā kachā haṇḍī ayā. I today from very far have walking come.
6. Mērē cācē rā putter usēri baihṇi kanē bihōrā hai. My uncle's son is married to (with) his sister.
7. Gharā hacchē (or ciṭṭā) ghōṛē rī kāṭhī hai. In the house is the white horse's saddle.
8. Usēri piṭṭhī par kāṭhī kasā. Upon its back bind the saddle.
9. Maī usērē puttrā jō matē kōṛā mārē. I beat his son much.
10. Sē parbatā ri cōṭi uppar gāi bakrī cārdā hai. He on the hill's top is grazing sheep and goats.
11. Sē us būṭē hēṭh ghōṛē uppar biṭhōrā hai. He under that tree is seated on a horse.
12. Usērā bhāī apṇi baihṇī kachā baṛā hai. His brother is bigger than his sister.
13. Usērā mul ḍhāī rupayyē hai. Its price is two and a half rupees.
14. Mērā bab us nikkē gharā andar raihndā hai. My father lives in that small house.
15. Usjō āh rupayyā dēi dēā. Give him this rupee.
16. Sē rupayyē us kachā lēi lēā. Those rupees take from him.
17. Usjō jugti māri kari jōṛi kanē bannhā. Having beaten him well tie him with a rope.
18. Khūhō kachā pāṇi kaḍḍhā. From the well draw water.
19. Mērē aggē calā. Walk before me.
20. Kusērā kōjā tērē picchō āi rāhōrā hai? Whose boy is coming behind thee?
21. Sē tusā kus kachā mullē lēā? From whom didst thou buy that?
22. Grāō rē ikk haṭwāṇiē kachā. From a shopkeeper of the village.

VOCABULARY.

(Chiefly Nouns, Adjectives and Verbs.)

ādr, respect, honour.
agriṇā, meet.
akār, image, resemblance.
akāru, unreasonably, causelessly.
aklibāḷā, wise.
aḷakh, lazy.
ammā, mother.
āṇḍā, egg.
anēk, many.
annhī, storm.
aṇhōṇā, impossible.
aṭhwārā, week.
aubrī, mustard.
bab, babb, father.
bachōṛā, separation, division.
baghēar, wolf.
bāhṇā, throw (net, &c.).
baihṇ sister.
baihṇā, sit.
bail, ox.

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ḳaījṇī, purple.
bakhēṛā, dispute.
bakrā, *f.* (-ī) goat.
bāl, hair.
baṇ, jungle.
bāṇā, sow.
baṇāṇā, make.
baṇauṭ, making, making up.
bāndā, open, openly.
baṇḍṇā, divide.
bāṇī, voice.
bannhṇā, bind.
baṛā, big.
barh, year.
bāṛi, garden.
barkhia, rain.
barṇaṇ, account, story.
baṭṇihṛa, builder.
bāṭhri, kind of fine cloth.
baṭōḷṇā, gather.
batt, way.
bauā, left (hand).
bēḷā, feeble.
bēr, delay, length of time.
bēsudhh, mad.
bhāī, brother.
bhaiṛ, (*ai* short) bhēṛ, sheep.
bhāl, expectation.
bhaṇḍār, treasury.
bhaṇḍārī, master of ceremonies.
bhaṇṇā, break.
bhār, load.
bhaṛōṛī, sheep pen.
bhāti, manner.
bhawikhyatbaktā, prophet.
bhawikhyatbāṇī, prophecy.
bhiāg, morning.
bhrabū, red bear.
bhramāṇā, lead astray.
bhuiā, on the ground.
bhukbāṇā, light (fire).
bhūmī, bit of land.
bī, seed.
biar, wind.
biārī, evening meal.
bibasthā, law.
bihāḷṇā, seat.
billā (*f* -ī) cat.
bionhṇā, pierce.
bisram, rest, Saturday.
bolṇā, say, speak.
buddhīmān, wise.
buhār, custom, tradition.
bujjhṇā, understand, ascertain.
buṇṇā, weave.
burā, bad, ugly.
buṭā, tree.
cāhṛhṇā, raise, shut (of door).
cakkī, mill.
cali jaṇā, go away.
candarmā, moon.
carṇā, graze.
cārṇā, cause to graze.
caskṇā, be angry.
cētā, remembrance.
chaiṇ, beautiful.
chāh, buttermilk.
chaḷ, deceit.
chalā, jump.
chāli, wave.
chamā karṇā, forgive.
chatti, roof.
chēkṇā, tear.
chikṇā, pull, draw.
chinn bhinn karṇā, scatter.
chūhṇā, touch.
cicaḷṇā, call out.
ciṇḍ, ciṇḍā, noise, shout.
cinh, sign.
cirā, little bird.
cōr, thief.
cōrṇā, steal.
cugāṇā, cause to graze.
cugṇā, choose, graze.

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dāṉ, gift.
dand, tooth.
dānd, ox.
daṇḍ, punishment.
daṇḍwat, entreaty.
darāṭī, sickle.
daryā, river.
dēh, body.
dēṇā, give.
dhakh, a little, gently, slowly.
ḍhaḷakṇā, move away, be pushed away.
dhāmī, feast.
dhaṇ, herd, flock.
dhāṛas bannhṇā, be cheerful.
dhauḷā, white (of hair.)
ḍhēhṇā, fall.
dhīū, daughter.
dhramṇā, tread upon.
dhuāṉṇā, draw.
dhūṇā, wash.
dhupp, sunshine.
dhūṛ, dust.
dikkhṇā, see, look.
din, day.
diṇḍ, diṇḍā, noise, shout.
dīūṭā, lampstand.
dōkh, dōs, accusation, blame.
duār, door.
duāṭā, where two ways meet.
dubhdā, doubt.
dubṇā, cover.
dudḍh, milk.
ḍugghā, deep.
dupraṇī, pregnant.
durgandh, stench.
gā, cow.
gadhā, ass.
galāṇā, say, speak.
gaṇḍhṇā, knot.
garthī, shirt, coat.
ghar, house.
ghaṛṇā, carve, engrave.
ghāt karṇā, kill.
ghati, watch.
ghēṉ, ghi.
ghōṛā (f-ī) horse.
ghriṇā, go down (sun, etc.)
grā, village.
guāḷ, guāḷū, shepherd.
guāṇā, lose.
gundṇā, weave, plait.
gupphā, cave.
gupt, secret.
hucchā, white.
hākh, eye.
hakkā, noise, call.
halka, small.
hal jōtarṇā, plough.
hallā, crowd.
hārṇā, be defeated.
hāthī, elephant.
haṭī iṇā, return.
hatiā, murder.
haṭṇā, turn, turn back.
hatth, hand.
hēsā, part.
himmat, daring, courage.
hiḷōḷṇā, shake.
hiūnd, winter.
hōṭḷā, stammerer.
hūṇa, be, become.
idī udī, here and there, scattered.
ill, kite.
iṇā, come.
jāgat, boy.
jāhal, ignorant.
jal, net.
jalbā, dumb.
jaḷṇā, be burned.
jamṇā, bear, be born.
jāṇā, go.
jangh, leg.
janōtar, member of marriage procession.

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jānhŭ, knee.
jāṇṇā, know.
jas, respect, honour.
jhalōrā, mad.
jhambṇā, dust.
jharī, rain.
jibbh, tongue.
jimī, ground.
jittṇā, win.
juṭā, shoe.
kabūlṇā, accept.
kaclā, soft.
kahāṇā, be called.
kahū, olive tree.
kalam, pen.
kaḷōttī, black bear.
kaṇak, wheat.
kaṇḍhā, edge, borde
kann, ear.
kannŏă, girl.
kar, toll.
karṇā, do.
kasṭ, trouble.
kaṭhōr, hard.
kaṭhōrtā, hardness.
kaṭṭhan, difficult.
kēs, hair.
khākh, cheek.
khalārṇā, stretch, spread
khāṇā, eat.
kharā, good.
khaṛā hūṇā, stand.
khēī, rust.
khēttar, field.
khijṇā, be tired.
khiṇḍṇā, spread.
khiṭā dēṇā, hasten, run.
khōkh, bosom.
khuāṇā, cause to eat, feed.
khūhṇā, pluck.
khulhṇā, be opened.
khusṇā, seize.
killā, aloes.
kīlṇā, nail.
kiṭṭhā, together.
kŏḷā, boy.
kōmal, meek.
kōrōrṇā, hew.
kukkar, (*f.* kukkṛī,) cock.
kukkṛī, maize.
kumāṇā, complete, do.
kūṇā, corner.
kuṇḍ, pond, pool.
kuṛī, girl.
kusuthrā, ugly.
kuttā (*f.*–ī) dog.
lakk, waist.
lammā pūṇā, lie down.
lārā, bridegroom, husband.
lāṛī, wife, bride.
larṇā, fight.
laṭā, lame.
laṭā phaṭā, property, goods.
lēhā, insect that destroys cloth.
lēṇā, take.
lēṭṇa, lie down.
likkhṇā, write.
liptanī, rolling.
lōhā, iron.
lōp karṇā, disregard (law, &c.).
lukṇā, hide oneself, be hidden.
luṇāri, reaping.
lung, blade (of grass, etc.).
luṇkā, salted.
luṇṇā, reap.
macchī, fish.
maihmā, honour, glory.
makhīr, honey.
maṇḍlī, = māṇḍlī.
maṇhŭ, man.
māṇī, measure.
manjā, bed.
marḍ, man.
marṇā, die.

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mārṇā, boat.
māṣ, meat.
matā, intention, advice.
matā, much.
mēgh, rain.
mēl, connection, meeting.
mhaī, buffalo.
milṇā, meet, &c.
miṭṭhā, sweet.
mōṇḍlī, assembly, meeting.
mōrā, dead.
mũh, face.
mugtiārī, abundance.
mukarṇā, refuse, deny.
muṇḍ, head.
nadī, stream.
naggar, city.
nahīṭhā hūṇa, stoop.
nakk, nose.
nāl, stream.
nar, male.
nārī, female.
nhasṇā, run.
nijōr, weak.
oṭh, lip.
pachēāṇṇā, recognise.
padhrā, plain, level.
paiṇḍā, way.
painnā, sharp.
pair, foot.
pālaṇ karṇā, keep, preserve.
paḷēṭṇā, wrap.
pandōṛī, foot (of bed, &c.).
pāṇī, water.
paraūhṇā, guest.
parbat, hill.
paṛhṇā, read.
parkhṇā, try, tempt.
parkhūṇī, trial, temptation.
parṇām karṇā, bow down.
parōl, door.
pasāc, wicked spirit.
pātar, vessel.
pathrēāḷā, stony.
paṭkā, girdle.
pēṭ, stomach.
phagūṛā, fig tree.
phikkū, fox.
piāṇā, cause to drink.
pīṇā, drink.
pīr, pain.
pīṛhī, generation.
piṇḍā, body.
piṭṭh, back.
phaḷ, fruit.
phiṛī iṇā, return.
pōthī, book.
puhāl, puhālu, shepherd.
pujĕāḷā, priest, worshipper.
pūjhṇā, rub, wipe.
pujjṇā, arrive.
punrutthnā, resurrection.
pūṇā, fall.
pur, upper or lower millstone.
puttar, son.
puttrī, daughter.
racṇā, make, produce.
rachiā, protection.
rakkhṇā, place.
raḷāṇā, mix.
raḷṇa, be united, meet.
raṇḍī rūṇī, widow.
raṛhṇā, be angry.
rāt, night.
rēhṇā, remain.
rikkh, black bear.
rēṭi, bread, food.
rukkh, tree.
ruḷkāṇā, roll.
rūṇā, cry.
ruṛhṇā, flow, be poured.
saḍṇā, call.
sāf, clean.
sahāitā, help.

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saĩnā, large number of men.
sakhṇā, empty.
samādh, grave (particularly of Hindus).
saŋgal, chain.
santān, offspring.
saphā, foam.
sar, head.
sarhāṇā, head (of bed, &c.).
sarth, sign.
sasū, mother-in-law.
sauhrā, father-in-law.
sērṇā, moisten, wet.
sēwā, service.
shahr, city.
siāṇā, intelligent.
sibi, leopard.
sit, cold.
sikhōlṇā, teach.
sikkhiā, knowledge.
sikkhṇa, learn.
sillā, ear (of corn, &c.)
siuṇā, knead.
sirnāl, hair.
sōbhṇā, please.
sōg, lamentation, sadness.
sōgī, sad.
sōharā, husband.
sōkkar, ox.
sōṭhi, stick.
srāp dēṇā, curse.
suhṭā, spring (of water).
sujākhā, able to see.
sukhālā, easy.
sumti, circumcision (from sunnat).
sūṇā, sleep.
suṇāṇā, cause to hear, relate.
sundar, beautiful.
sunnā, desert.
suṇṇā, hear.
suphal, advantageous.
sur, pig.
sūraj, sun.
ṭaihl, service.
ṭakṇā, bow.
takrār, confession, agreement.
ṭalī, piece of cloth.
tārā, star.
tattā, hot.
tauḷ, quickness.
tauḷā, quick.
ṭauṇā, deaf.
tēār, ready.
tēl, oil.
ṭhākṇā, blame, rebuke.
ṭhaṇḍā, cold.
ṭhiṇḍ, ignorant.
thōṛā, little.
tiāgṇā, leave, give up, divorce.
ṭiṛṇā, fall.
tōpṇā, look for.
trakṭā, heaven.
trīhṇā, thirsty.
tuech karṇā, despise.
ṭuṇḍā, armless.
ubhēṛṇā, rip open, rip.
ubhrāṇā, incite.
ucāṇā, raise.
uccā, high.
udhrāṛ, tear.
ugrāhṇā, collect (taxes, &c.).
uḷāmbhā, reproach.
updrab, oppression.
urṇū, lamb.
ūṭ, camel.
uṭṭhṇā, rise.
wairī, enemy.
waṛṇā, enter.

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BHATEĀLĪ.

Nouns.

Masculine.

Nouns in -ā.

	Singular.	*Plural.*
N.	ghŏṛ-ā, horse	-ē
G.	-ē dā	-ĕ̄ dā
D.A.	-ē kēā *or* ki	-ĕ̄ kēā *or* kī
Loc.	-ē bicc	-ĕ̄ bicc.
Ab.	-ē kachā *or* kichā	-ĕ̄ kachā *or* kichā
Ag.	-aĭ *or* -ē̃	-ĕ̄
V.	-ēā	-čō

Nouns in Consonant.

N.	ghar, house	ghar
G.D.A.L.Ab.	ghar-ē dā, &c.	ghar-ē̃, &c.
Ag.	-aĭ *or*-ē̃	-ē̃
V.	-à	ō

Nouns in -ī.

N.	hāth-ī, elephant	-ī
G.D.A.L.Ab	-ī dā, &c.	-ĩ̄ da, &c.
Ag.	-ĩaĭ *or* iē̃	-iē̃

babb, father, is declined like *ghar*.

nā̃, name, is indecl.

Nouns in -ū, such as *bicoū*, scorpion, *hindū*, Hindū, are declined like *hāthī* (Ag. *bicoũaĭ*, &c.).

Feminine.

Nouns in -i.

N.	kur-i, daughter, girl	-iē̃
G.D..A.L.Ab	-iā dā, &c.	-iē̃ dā, &c.
Ag.	-iā	-iē̃
V.	-iē	-iō

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Bhaṭeāṭī.

Nouns in Consonant.

N.	bhaiṇ, sister	-ṇ̃ *or* -ã̄
G.D.A.L.Ab.	bhaiṇ-ū dā, &c.	-ū *or* -ã̄ dā, &c.
Ag.	-ū	-ṇ̃ *or* -ã̄
V.	-ē *or* -ū	-ō

gau, cow, is thus declined—

N.	gau	gauã̄
G.D.A.L.Ab.	gāī dā, &c.	gauã̄ dā, &c.
Ag.	gauā	gauṇ̃

Pronouns.

Singular.

	1st	2nd	3rd	āh, this
N.	maī	tū	sē	ēh
G.	mērā	tērā	us dā	is dā
D.A.	mikĕā, mikī	tukĕā, tukī	us, &c.	,, &c.
L.	mērē bicc	tuddh bicc	,,	,,
Ab.	maī *or* mērē kachā *or* kichā	taī, tērē kachā *or* kichā	,,	,,
Ag.	maī	tuddh, taī	unnī	innī

Plural.

N.	asã̄, asī	tusã̄, tusī	sē	āh
G.	sāṛā	tuhāṛā, tusāṛā	unhã̄ dā	inhã̄ &c.
D.A.	asã̄ kōā, kī	tusã̄ kōā, kī	,, &c.	,,
L.	,, bicc	,, bicc	,,	,,
Ab.	,, kachā, kichā	,, kachā, kichā	,,	,,
Ag.	asã̄	tusã̄	unhṇ̃	inhã̄

kuṇ, who? has Obl. *kus*, Ag. *kunī*.

jē, who, which, has Obl. *jis* Ag. *jinī*.

kyā, what? Gen. *kaidā*.

Other pronouns are *kōī*, someone, anyone, *kicch*, something, anything, *harkōā*, everyone, *jēkōī*, whosoever, *jē kicch*, whatsoever.

Adjectives.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are indecl. except when they end in -*ā* (*f.* -*ī*). Then they

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are declined like masculine nouns in *-ā* and femin. nouns in *-ī*, as *burā jāgat*, bad boy. Ag. S. *burē jāgatē*, Gen. pl. *burêā jāgatā dā*. *Kharī kurī*, good girl, Gen. S. *kharīā kurīā dā, jāgatē dêā ghōṛēā kēā*, to the boy's horses.

Comparison is expressed by means of *kachā*, from, than, as *kharā*, good, *is kachā kharā*, better than this, *sabhnā kachā kharā*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
inyā, ihā, like this	tinyā, tihā, like that	kinyā, kihā, like what?	jinyā, jihā, like which
itṇā, so much or many	titṇā, so much or many	kituā, how much or many?	jituā, as much or many

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ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives:—

Time.	*Place.*
ibbā, now	itthē, here
us wēlā, then	utthē, there
kālhū, kadhārī, when?	kuthē, where?
jālhū, when	katāhā, whither?
ajj, to-day	jitthē, where
kal, to-morrow	itthē tikkar, up to this
parsū, day after to-morrow	itthē kachā, from here
canth, day after that	uppar, up
pichlā kāl, yesterday	thallē, down
kadī, sometimes, ever	nēṛē, near
kadī na, never	dūr, far
kadī na kadī, sometimes	aggē, in front
	pichē, behind
	andar, inside
	bāhar, outside

Others are *kait*, why; *is galō*, for this reason; *hā*, yes; *nahī*, no not; *jugtī* or *jugtī karī*, well; *khiṛdēī*, quickly; *issā sāhī*, in this way, thus.

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Bhaṭṭōāli.

PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond
wār, on this side
biec, in
uppar, upon
hēṭh, below
tikkar, up to
maĩ kach, beside me
maĩ kannẽ, with me
us wāstā, for him
teī bakhā, about thee
sāṛē sāhī, like us
ūdhē parant, after it
ūdhā ūrẽ parẽ, round about it
unhā dē kanārē, towards them
mārē suā, apart from me

VERBS.

Auxiliary.

Pres.	I am, &c.	hã	haī	hai	hã	hẽ	han
Past	I was, &c.	Sing. thā	*f.* thī		Plur. thē	*f.* thĩ̃	

Intransitive Verbs.

pauṇā, fall.

Pres. Cond.	pau	-ã	-ẽ	-ẽ	-ã̃ (or -iē)	-ā	-n	
Fut.	pẽ	-ghā	-ghá	-ghā	-ghē	-ghẽ	-ghē	(or paũghā, &c.)
Imperat.	pau	pōā or pauō						
Past Cond.	pōudā	(	-ī	-ē	-iã̃)			
Pres. Ind.	„	(	-i	-ē	-iã̃)	with Pres. Aux. hã, &c.		
Impf.	„	(	-ī	-ē	-iã̃)	„ Past. „ thā, &c.		
Past Indic.	pēā	*f.* pĕi	Pl. pē	*f.* pĕyyã̃ *or* pĕiã̃				
Pres. Perf.	pēā hã, &c.							
Plupf.	pēā thā, &c.							
Partic.	*pĕikarī*, having fallen; *pēā*, *pēādā*, in the state of having fallen; *paundā*, falling; *paṇẽwāḷā*, faller, about to fall.							

Some verbs have slight irregularities.

hauṇā, be, become.

Fut.	huṇghā	
Imperat.	hō	hōā
Past Cond.	hundā	

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Bhaṭeāli.

Past Ind.	hōēā *f.* hōī Pl. hōĕ *f.* hōīă
Partic.	hōī karī, having become

auṇā, come.

Fut.	aūghā
Imperat.	ā aṇā
Past Cond.	aundā
Past Ind.	ăyā *f.* āī Pl. āē *f.* āīă
Partic.	*āyādā, ăyādā, ăhyā*, in the state of having come.

jāṇā, go.

Pres. Cond.	jă jāŏ jāē jā *or* jāiē jāā jān
Fut.	jaŋghā
Imperat.	jā jāā *or* jāō
Past Cond.	jandā
Past Ind.	gāā *or* gā *f.* gāī Pl. gē *f.* gēīă
Partic.	*gēhā or gāādā*, in the state of having gone

raihṇā, remain.

Pres. Cond.	rēhă raihŏ raihē rēhă *or* rēhīē rēhā raihu
Fut.	raihŋghā
Imperat.	raih rēhā
Past Ind.	rēhā
Partic.	rēhādā, in the state of having remained

baiṭhṇā, sit.

Pres. Cond.	baiṭhă, &c.
Past Ind.	baiṭhĕā

Transitive Verbs.

mārnā, beat, in general like *paunā*.

Fut.	māhrghā
Past Cond.	mārdā
Past Ind.	agent case of subject with mārēā, which agrees with subject
Pres Perf.	" " mārĕā hai " "
Plupf.	" " mārēā thā " "

Passive is formed by using *mārēā* with the requisite tense of *jāṇa*, go, as, *maĕ mārēā jaŋghā*, I shall be killed.

The following are slightly irregular :—

khāṇā, eat.

Past Cond.	khāuda
Past Ind.	khādhā

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piṇā, drink.

Past Cond. pindā
Past Ind. pītā

dēṇā, give.

Past Cond. dindā
Fut. diṇghā
Past Ind. dittā

laiṇā, take.

Past Ind. lāā

galāṇū, say, speak.

Past Ind. galayā

karnā, or **karṇā**, do.

Past Ind. kittā

lēī auṇā, bring; *lēī jāṇā*, take away, are conjugated like *auṇā* and *jāṇā*.

List of Common Nouns, Adjectives and Verbs.

bāpū, bābā, bāwā, father.
ammā, mother.
bhāē, brother.
bōbbō, bābbē, elder sister.
bhaiṇ, younger sister.
puttar, son.
dhī, daughter.
khasm, lāṛā, husband.
trīmat, lāṛi, wife.
maṛd, man.
trīmat, woman.
jāgat, lauhṛā, boy.
kuṛī, girl.
guāl, puhāl, shepherd.
cōr, thief.
ghōṛ–ā, horse.
–ī, mare.
dāud, ox.
gau, cow.
mhaī, buffalo.
bakrā, he-goat.
bakrī, she-goat.
bhēḍ, sheep.
kutt–ā, dog.
–ī, bitch.
rikkh, bear.
sīh, leopard.
bhagēāṛ, wolf.
khōtā, gadhā, ass.
sūr, pig.
kukk–aṛ, cock.
–ṛī, hen.
bill–ā, cat (male).
–ī, ,, (female).
ūṭ, camel.
pakhrū, bird.
ill, kite.
giddaṛ, jackal.
hāthī, elephant.
hatth, hand.
paīr, foot.
nakk, nose.
hākkhī, eye.
mūh, mouth.

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dand, tooth.
kann, ear.
sirāḷ, kās, hair.
sar, head.
jibh, tongue.
pēṭ, ḍhiḍḍh, stomach.
piṭṭh, back.
dēh, body.
pōthī, book.
kalam, pen.
manjā, bed.
ghar, house.
daryā, river.
nāḷ, stream.
dhār, pahāṛ, parbat, hill.
ḍhaḍḍ, precipitous slope.
padhrā, plain.
khēttar, field.
rōṭī, bread.
pāṇi, water.
kaṇak, wheat.
kukkṛī, maize.
rukkh, būṭā, tree.
girā, village.
saihr, city.
ban, jungle.
macchī, fish.
batt, way.
phaḷ, fruit.
mās, meat.
dūddh, milk.
āṇḍa, egg.
ghēō, ghi.
tēl, oil.
chāh, buttermilk.
dihāṛī, day.
rāt, night.
dihāṛā, sun.
cann, moon.
tārā, star.
hāt, hiār, wind.
barkhā, rain.
dhup, sunshine.
nhērī, storm.
bihār, load.
bī, seed.
lōhā, iron.
kharā, good.
burā, bad.
baḍḍā, big.
lanhkā, small.
sust, lazy.
danā, hōshyār, wise.
nakārā, foolish, ugly.
chōṛā, swift.
painnā, sharp.
uccā, high.
chaṅṇ, beautiful.
ṭhaṇḍā, cold.
tattā, hot.
miṭṭhā, sweet.
sāf, clean.
tēār, ready.
ghaṭṭ, little.
matā, much.
hauṇā, be, become.
auṇā, come.
jāṇā, go.
bauhṇā, sit.
laiṇā, take.
dēṇā, give.
paoṇā, riṛkṇā, fall.
uṭṭhṇā, rise.
khaṛa hauṇā, stand.
dikkhṇō, see, look.
khāṇā, eat.
piṇā, drink.
galaṇā, say, speak.
sauṇā, sleep, lie down.
kuruā, karṇā, do.
raihṇā, remain.
mārnā, beat.
pachōāṇṇā, recognise.
jāṇṇā, know.

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Bhaṭeāli.

pajṇā, arrive	bagṇā, flow.
nhasṇā, run.	laṛṇā, fight.
nhasī jāṇā, run away.	jittṇā, win.
baṇāṇā, make.	hārṇā, be defeated.
rakhṇā, place.	calījāṇā, go away.
sadṇā, call.	rāhṇā, sow.
sikkhṇā, learn.	dānd jōtṇā, plough.
paṛhṇā, read.	khuāṇā, give to eat.
likkhṇā, write.	piāṇā, give to drink.
marnā, die.	suṇāṇā, cause to hear.
suṇṇā, hear.	cugṇā, graze.
haṭṇā, turn.	cugāṇā, cārṇā, cause to graze
haṭi auṇā, return.	

NUMERALS.

Cardinal.

1—ik.	37—satattrī.
2—dō.	39—uṇtāḷī.
3—trai.	40—cāḷī.
4—caur.	47—satāḷī.
5—panj.	49—uṇunjā.
6—chī.	50—panjāh.
7—satt.	57—satunjā.
8—aṭṭh.	59—uṇāhaṭ.
9—nau.	60—saṭṭh.
10—das.	67—satāhaṭ.
11—nyārā.	69—uṇhattar.
12—bārā.	70—sahattar.
13—tēhrā.	77—sathattar.
14—caudā.	79—uṇāssī.
15—pandrā.	80—assī.
16—sōḷā.	87—satāssī.
17—satārā.	89—uṇānuē.
18—ṭhārā.	90—nabbē.
19—unnī.	97—satānuē.
20—bīh.	100—sau.
27—satāī.	200—dō sau.
29—uṇattrī.	1,000—hajār.
30—trīhi.	100,000—lakkh.

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Bhaṭeāli.

Ordinal

1st, paihlā.
2nd, dūwwā.
3rd, triyyā.
4th, cauthā.
5th, panjūā.
6th, chiṭṭhā.
7th, satthā.
10th, dasnā.

ik bōri, once.
paihli bēri, first time.
dūwwi bēri, second time.
addhā, ½.
pauṇē dō, 1¼.
sauā dō, 2¼.
ḍhāī, 2½.
ḍoiḍh, 1½.
sāḍhē cār, 4½.
ik pā, ¼.

Sentences.

1. Tōrā nā kē hai? What is thy name?

2. Is ghōṛē di kitnī umar hai? How much is this horse's age?

3. Itthē kachā (*or* itthū) Kashmīr kitnō dūr hai? From here how far is Kashmīr?

4. Tuāṛē babbē dē ghar kitnē jāgat hau? In your father's house how many sons are there?

5. Maī ajj burē dūrā kachā (*or* dūrē kichā) handi ayā. I to-day from very far have walking come.

6. Mērē cācē dā jāgat usdi bhaiqū kanā biāhā hai. My uncle's son with his sister is married.

7. Gharē hacchē ghōṛē di kāṭhi hai In the house the white horse's saddle is.

8. Usdiā piṭṭhī par kaṭhī bannhī dēā. Upon his back bind the saddle.

9. Maī usdā jāgat matā mārēā. I beat his son much.

10. Sō dhārē dē rēhā uppur gauā bakriā cugāndā hai (*or* cugāē kardā hai). He upon the hill's summit is grazing (or in the habit of grazing) cows and goats.

11. Sō us rukkhē hēṭh ghōṛē uppur baiṭhēā hai. He under that tree on a horse is seated.

12. Uddā bhāī appiā bhēṇū (*or* bhēṇā) kachā baḍḍā hai. His brother is bigger than his sister.

13. Usdā mul ḍhāī rupayyē hai. Its price is two and a half rupees.

14. Mērā bab (bāpū) us balkē gharā andar raihndā hai. My father in that little house lives.

15. Uskēā ōh rupayyē dēi dēā. To him these rupees give.

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Bhaṭeḍā.

16. Sē rupayyē us kachā lēi lōā. These rupees take from him.

17. Usкēā jugti kari mārō jōṛā kannē baunhō. Beat him well and bind him with a rope.

18. Khuhē kachā pāṇi kaḍḍhō. Draw water from the well.

19. Maĭ aggē calō. Walk before me.

20. Kudā puttar tuārē picchē aundā haĭ? Whose son is coming behind you?

21. Sē tuddh kus kachā mullē lēā haĭ? From whom hast thou bought that?

22. Girāē dō haṭīā bāḷē kachā. From the shopkeeper of the village.

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CURĀHĪ.

Nouns.

Masc.

Nouns in -ā.

	Sing.	*Plur.*
N.	ghōṛ-ā, horse	-ē
G.	-ē rā *or* rō	as Sing.
D.A.	-ē nī	"
L.	-ā majh	"
Ab.	-ā kanā	"
Ag.	-ā	"
V.	-ĕā.	-ĕô

Nouns in a Consonant.

N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ē rā, &c.	" "
Ag.	-ē	" "

Nouns in -ī.

N.	hāth-ī, elephant	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ī rā, &c.
Ag.	-ī	-īō
V.	-īā	-īō

Nouns in *ā*, such as *biccū*, scorpion, *hindū*, Hindū, are declined like *hāthī*. *Bābb*, father, is thus declined :—

N.	bābb	as Sing.
G.	bābb -ē rā, &c.	" "
D.A.L.Ab.	-ā nī, &c.	" "
Ag.	-ē	" "
V.	bābb	bābbō

nā, name has G. *nayyē rā*. Pl. *nā*, *nayyē*.

Feminine.

Nouns in -ī.

N.	kuṛ-ī, daughter	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īā rā, &c.
A.G.	-īē	-īē
V.	-īē	-īō

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Curōhi.

Nouns in Consonant.

N.	bhiṇ, sister	bhiṇī
G.D.A.L.Ab.Ag.V.	bhiṇi, &c.	„ &c.

dhĕu, daughter, is thus declined.

N.	dhē-ū	-ūē
G.D.A.L.Ab.	-ūā rō, &c.	-ūā rō, &c.
Ag.	-ūō	-ūē
V.	-ūē	-ūō

gō, cow.

N.	gā	gā-i
G.D.A.L.Ab	gā-i	-īā, &c.
Ag.	-ē	-īō

Note.—The postposition for *of*, when following a plural noun is sometimes *karā* instead of *nā*, thus *gōīā karā ghar*, the cows' house. For this *karā* cf. Bhadrawāhī *ghōṛe rā* of a horse, *ghōṛā kērū*, of horses, Bhaḷēsī *ghāṛēū*, *ghōṛ kēū*; Pāḍarī *ghōṛar*, *ghōṛī kar*. This dependence of the form of the genitive not merely on the word following but on the word preceding is a characteristic of Kashmīri and some neighbouring languages.

Pronouns.

Sing.

	1st.	2nd	3rd	ēh, this.
N.	aū	tū	sē	ēh
G.	miṇḍā	tiṇḍā	usĕrā	ĕssĕrā
D.A.	mŏ̄ni	tan nī	us nī	ĕs (*f.* ĕssē) ni
L.	mŏ̄ majh	„ majh	„ majh	„ majh
Ab.	„ kanā	„ kanā	„ kanā	„ kanā
Ag.	mĭ̄	tĭ̄	uni	ini
N.	āssē	tūē	sē	ēh
G.	asṛā	tuāṛā	unhĕrā	inhĕrā
D.A.	āssū nī	tūā nī	unhā nī	inhā nī
L.	„ majh	„ majh	„ majh	„ majh
Ab.	„ kanā	„ kanā	„ kanā	„ kanā
Ag.	āssō	tūō	unhā	inhā

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Ouvāhī.

		Sing.	*Plur.*	
N.	kaṇū, who?	jē, who	kaṇō	jē
G.	kŏsĕrā	jusĕrā	kunhĕrā	jinhĕrā
D.A.L.Ab. &c.	kŏs, &c.	jus, &c.	kunhā, &c.	jinhā, &c.
Ag.	kuni	jini	kunhā	jinhā

kōi, anyone, someone G. *kisĕrā* Ag. *kĕnnī*
kitū, what, G. *kĕārā*

Other pronouns are *kicch*, anything, something, *jē kō*, whosoever, *jō kicch*, whatsoever.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions:—All adjectives ending in any letter other than *-ā*, are indecl. Those ending in *-ā* have Obl. Sing. Masc. *-ē*, Pl. *-ē*, indecl. Fem. *-ī* indecl. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kanū*, from, than, used with the positive: as, *kharā*, good; *ēs kanū kharā*, better than this; *sabhnū kanū kharā*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
itĕā, like this,	utĕa, like that,	kitĕā like what?	jitĕā like which.
ētrōṛĕā, so much or many.	utrōṛĕā, so much or many.	kĕtrōṛĕā how much or many?	jĕtrōṛĕā as much or many.

For numerals see at end of list of words.

ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives.

Time.

ābbĕ, now
tidhēō, then
kidhṛ̆ō, when?
jidhēō, when.
ajj, to-day
dŏttĕ, to-morrow
parsh̲ū, day after to-morrow
caūthū, day after that
bī, yesterday
parbĕ, parsh̲ū, day before yesterday
cauūthū, day before that
kidhēō, sometimes, ever
kidhēō na, never
kidhēō kidhēō, sometimes

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Ourāhī.

Place.

ēṭṭhī, ĕṛī, here	iṇḍē, down
ôṭṭhī, tĕṛī, there	nir, lādhē, near
kōī, kōṛī, where?	dūr, far
jĕṭṭhī, jĕṛī, where	aggar, in front
ĕṛī tāī, up to here	picchō, behind
ĕṛhā, from here.	antar, inside
uhrē, up.	bāīr, outside

Others are *kēīnī*, why; *ĕs gallā karī*, for this reason; *jugtā karī*, well, *chāī*, quickly.

PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, beyond	mũh sangā, with me
wār, on this side	usĕrē tāī, for him
pran, upon	āssū sāhī, like us
hēṭṭh, talā, below	unhĕrē kanārē, towards them
majh, manjh, within	usĕrā nēṇḍī pēṇḍī, round about it.
mũh kanē, beside me	

VERBS.

Auxiliary.

Pres.	I am, &c.	ā (*f.* do.)	ā or ātē	ā or ātē	ātē	ātē	ātē
Past.	I was	Sing thĕā	*f.* thĭē	Pl. thīā	*f.* thī		

Intransitive Verbs.

jharṇū, fall.

Fut.	jharī	-mā (or -lā)	-lā	-lā	-mē	-lē	-lē
Imperat.	jhar	jharā					
Past. Cond.	jharī	-tā *f.* -tē	Pl. -tē	*f.* -tī			
Pres. Ind.	jharṭā ā or ā jharṭā (*f.* jharṭē ā, &c.) Pl. jharṭātē or ātē jharṭē.						

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Ourâhî.

Impf. Ind.	jharṭ –ā thĕā (*f.* –ā thiē)	Pl. –ē thiē *f.* –ī thi
Past Ind.	jhaṛ –ēā *f.* –ē Pl. –ē *f.* –i.	
Pres. Perf.	jharṭā ā, &c.	
Plupf.	jharṭēā thēā, &c.	
Participle	*jharṭō*, falling; *jharṭī kari*, having fallen; *jharṭōrā*, in the state of having fallen, *jharṭēbōḷā*, faller, about to fall.	

Some verbs have slight irregularties.

bhôṇû, be, become.

Fut.	bhŏ-mā –lā –lā, &c.
Past Cond.	bhōntā.
Past Ind.	bhōā *f.* bhōi
Participle.	*bhōrā*, in the state of having become

aiṇû, come.

Fut.	aimā
Imper.	āĕh aicha
Past Cond.	ēītā
Past Indic.	yāh *f.* yāē Pl. yōē *f.* yāi.
Participle	*aĕchi kari*, having come; *ēiṇēbōḷā*, comer, about to come.

gāhṇhû, go.

Fut.	gammhā or gālhā (*f.* –ē) gālhā gālhā, &c.
Imperat.	gāh gāhā or gāā
Past Cond.	gāthā
Past Indic.	gēā *f.* gēi Pl. gēē *f.* gēi
Participle	*gāhikari*, having gone; *gēārā*, in the state of having gone; *gāhṇēbōḷā*, goer, about to go

raihṇhû, remain.

Fut.	rĕmbā or rēlhā rēlhā rēlhā, &c.
Imperat.	rēhī rāhī
Past. Cond.	rēhntā
Past. Ind.	rēhā

bĕṣhṇû, sit.

Fut.	bēslımā
Past Cond.	bĕṣhtā
Past. Ind.	bĕṭhā

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Gurōhi.

Transitive Verbs.

mānū, beat, almost exactly like *jharṇū.*

Fut.	māhmā or mammā or mārēlā mārēlā mārēlā, &c.
Past Cond.	māta (pronounced mātᵃ).
Past Ind.	mārā, with agent case of subject, mārā, agreeing with object.
Pres. Perf.	mārā ā, with agent case of subject, mārā ā agreeing with object.
Plupf.	mārā thēā, with agent case of subject, mārā thēā agreeing with object.
Participle.	mārōrā, in the state of having been beaten.

The following are slightly irregular :—

khāṇū, eat, (in agreement with fem. noun *khaiṇī).*

Past Cond.	khātā *f.* khaīti
Past Ind.	khaū *f.* khāī, Pl. khāē

pēṇū, drink

Past. Cond.	pētā
Past. Ind.	pētū.

dēṇū, give.

Fut.	dēmā dēlā, &c.
Past. Cond.	dētā
Past Ind.	dittā

laiṇū.

Fut.	lēmmā lēlā, &c.
Past Cond.	laītā
Past. Ind.	lēā

bōlṇū, say, speak.

Past. Cond.	bōttā
Past Ind.	bōlū

kāhnū, do.

Fut.	kāhmā
Pres. Ind.	kāhtā ā
Past Ind.	kēā
Participle	kēōrā, in the state of having been done.

jāṇṇū, know.

Past Ind.	jāṇū

lēī ēiṇū, bring and **lēī gāhṇhū,** take away are like *aiṇū* and *gāhṇhū.*

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The change of *khāṇā* to *khaiṇī*, and *khāṭā* to *khaṭṭī* gives us examples of that epenthetical vowel change so common in Kashmiri. If we count from the South East, Curāḥi is the first language (so far as I know) that has this change. It becomes increasingly common as we go North and West as, for example, in such dialects as Bhadrawāhi, Pāḍari, Jammū (Ḍoḍā) Sirāji, Rāmbani and Pŏguli, and finds its fullest development in Kashmiri.

List of Common Nouns, Adjectives and Verbs.

bābb, father.
mā, mother.
bhāē, bhāū, brother.
daiddī, elder sister
bhiṇ, younger sister
puttar, son.
dhēū, daughter.
munṣh, husband.
jō, wife
marḍū, man.
trōmat, woman.
gabhrū, boy.
kuḷi, girl.
guāl, puāl, shepherd
ghōṛ-ā, horse.
-ī, mare.
dānt, ox.
gā, cow.
mhai, buffalo.
bakr-ā, he-goat.
-ī, she „
bhraḍḍ, bhēḍḍū, sheep.
kutt-ā, dog.
-ī, bitch.
rikkh, bear,
sih, leopard.
brāhg, mirg, panther.
gadhā, ass.
kukkh-aṛ, cock.
-ṛī, hen.
bērā-ḷ, cat (male).
-ḷī, „ (female).
ūṭ, camel.

pākhrū, bird
ill, kite.
siālī, fox.
hāthī, elephant.
hatt, hand.
paiḍ, paīṛ, foot.
nak, nose.
ṭir, ākhrī, eye.
mũh, face.
dant, tooth.
kanu, ear.
shirnāḷ, kēsh, hair.
shir, head.
jibh, tongue.
pait, stomach.
piṭṭh, back.
pīṇḍā, body.
pōthī, katāb, book.
kalm, pen.
manjā, bed.
ghar, house.
daryau, river
gaḍḍ, khōḷ, stream.
dhār, hill.
padhr, plain.
paṭṭī, field.
rōṭī, bread.
pāṇī, water.
kiṇak, wheat.
kūkhṛī, maize.
buṭṭ, tree.
girā̃, field.
nuggar, city.

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baṇ, jungle.
māchhī, fish.
bat, way.
phaḷ, fruit.
māṁs, meat.
duddh, milk.
aṇḍhērū, egg.
ghēñ, ghi.
tēl, oil.
chāh, buttermilk.
dīh, day.
rat, night.
dīh, surj, sun.
shukḷī, moon.
tāra, star.
byār, wind.
jhaṛī, maīgh, rain.
dhup, sunshine.
bharōṭū, bhārā, load.
bī, seed.
lōhā, iron
kharā, good.
būrā, bad.
haḍḍā, big.
māṭhṛā, small.
daḷiddrī, lazy.
bōsēār, wise.
maṛa, ignorant.
tauḷā, swift.
pīnā, sharp.
uthṛā, high.
chēḷ, beautiful.
airā, ugly.
ṭhaṇḍā, cold.
tattā, hot.
miṭṭhā, sweet.
uḷā, clean.
taiār, ready.
thōṛā, little.
matā, much.
bhōṇū, be, become.
aiṇū, aiṇū, come.

gāhṇhū, go.
bēshṇū, sit.
laiṇā, take.
dēṇa, give.
jharṇū, fall.
uṭhṇū, rise.
kharē uṭhṇū, stand up.
hārnā, look, see.
khāṇā, eat.
pēṇū, drink.
bólṇā, speak.
kāhnū, ,,
raihṇhū, remain.
mānū, beat.
paryāṇṇā, recognise.
jāṇṇā, know.
puṇṇa, arrive.
nashṇā, run.
nashī gāhṇhū, run away.
baṇaṇa, make.
rakhṇā, place.
hak pāṇa, call.
miḷṇā, meet.
shikhrnā, learn.
paṛhṇā, read.
likhṇā, write.
marnā, die.
shuṇṇā, hear.
haṭhṇā, turn.
calī āiṇū, return.
bhiṛnā, fight.
jitṇā, win.
hārnā, be defeated.
calī gāhṇhū, go away.
bāṇā, bāhṇā, sow.
dānt jukaṛnē, plough.
khulāṇa, give to eat.
pēōāṇā, give to drink.
shuṇāṇā, cause to hear.
carnā, grave.
cārnā, cause to graze.

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Cwrāhī.

Numerals.

Cardinal.

1—ak.	37—satattrī.
2—dōi.	39—uṇtāḷi.
3—trāi.	40—cāḷhi.
4—cōūr.	47—sattāḷi.
5—panj.	49—uṇuoj̈ā.
6—chē.	50—panjāh.
7—satt.	57—satuṇj̈ā.
8—aṭṭh.	59—uṇāhaṭ
9—naō.	60—shaṭṭh.
10—dash.	67—satāhaṭ.
11—yārā.	69—uṇhatthar.
12—bārā.	70—satthar.
13—tēhrā.	77—sathatthar.
14—cōūdhā.	79—uṇāsī.
15—pandhrā.	80—āsi.
16—shōḷā.	87—satāsi.
17—satārā.	89—uṇainuā.
18—athārā.	90—nabbē.
19—unnīh.	97—satainuē.
20—bīh.	100—sau.
27—satāi.	200—dōi sau.
29—uṇāttrī.	100,000—lakkh.
30—trīhi.	

Ordinal.

1st, pēihlā.	ak bērī, once.
2nd, dūā.	dōi bērī, twice.
3rd, trēā.	pēihlī bērī, first time.
4th, cōūthā.	das guṇā, tenfold.
5th, pēnjuā.	addhā, half.
6th, chēuā, chaṭhā.	panuṇē dōē, $1\frac{1}{4}$.
7th, saituā.	sauā dōē, $2\frac{1}{4}$.
10th, daisuā.	aḍhāē, $2\frac{1}{2}$.
	dēḍḍh, $1\frac{1}{2}$.
	sāḍhē cōūr, $4\frac{1}{2}$.

In the word *sathatthar*, 77, the first *t* and *h* are pronounced separately. The word is not *sa-thatthar*, but *sat-hatthar*.

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Curāhī.

SENTENCES.

1. Tiṇḍā nā̃ kitū ā? What is thy name?

2. Is ghōṛē rī kĕtrōṛi umbar ā? How much is the age of this horse?

3. Ēṭhā̃ Kashmīr kĕtrōṛē dūr ā? From here how far is Kashmīr?

4. Tiṇḍē bŏbbārā (babbārē) gharē kĕtrōṛē laṛkē āntē? In thy father's house how many boys are there?

5. Aū ajj dūr kinā haṭṭhi yāh. I to-day from far have walking come.

6. Miṇḍō cucerā gabhrū usĕrī bhiṇī saūgā bĕhōrā ā. My uncle's son is married to his sister.

7. Gharē hacchō ghōṛē rī kāṭhī ā. In the house is the saddle of the white horse.

8. Usĕrī piṭṭhī pran kāṭhī char. Upon his back put the saddle.

9. Mī usĕrā puttar matā mārā. I beat his son much.

10. Ōh dhārā rī cōṭī pran gāyyā bakrī cātā ā. He on the summit is grazing cows and goats.

11. Ōh us buṭṭā bĕṭṭh ghōṛē pran bĕṭhōrā ā. He under that tree on a horse is seated.

12. Usĕrā bhāē apṇī bhiṇī kinā baḍḍā ā. His brother is bigger than his sister.

13. Usĕrā mul aḍhāē rupayyē. Its price is two and half rupees.

14. Miṇḍā babb us maṭhṛē gharā majh bastā ā. My father lives in that small house.

15. Usni ōh rupayyā dōi dēā. To him give that rupee.

16. Ōh rupayyā us kinā lēi lēā. That rupee take from him.

17. Usni jugtē kanē mārīkarī ḍōrā rashi kanē bannhā. Having beaten him well tie him with ropes.

18. Khūhā kinā pāṇi kaḍḍhā. From the well draw water.

19. Mū̃ agrhē calā. Walk before me.

20. Kusĕrā gabhrū tuāṛē pīchē (*or* picōṛē) ēintā? Whose boy is coming behind you?

21. Ōh tūē kus kinā mull lēā? From whom did you buy that?

22. Giraiyyē rē ēkki haṭṭiwāḷē kinā lēā. From a shopkeeper of the village.

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LĀHULĪ. (Lāhuḷī).

Nouns.

Masculine.

rhẽ̄, horse.

	Singular.	*Plural.*
N.	rhẽ̄	rhān
G.	rhānu	rhānĕ du
D.A.	rhẽ̄phi	,, dī
Loc.	rhẽ̄ andrēz	,, andrēz
Ab.	rhẽ̄ dŏts	,, dŏts
Ag.	rhẽ̄ts	rhānĕz
V.	rhẽ̄	rhānĕrē

hāthī, elephant.

N.	hāth–i	–i
G.	–ī	–ī du
D.A.	–ī vi *or* bi	–ī dī
Ag.	–ī	–iz

bā, father.

N.	bū
G.	bâō
D.A.	bābi
Ab.	bāō dōts
Ag.	bāē
V.	bū

Feminine.

mīlyō, daughter.

N.	mīl–yō	–yŏr
G.	–yō	–yō du
D.A.	–yō vi *or* bi	–yō dī
Ab.	–yŏ dŏts	–yō du dŏts
Ag.	–yôô	–yŏz
V.	–yō	–yōrō

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Lāhuli.

rhīŋ, sister.

N.	rhīŋ	rhĭr
G.	rhīŋ	rhĭrē du
D.A.	rhĭ vi or bi	,, di
Ab.	rhīu dŏts	,, du dŏts
Ag.	rhĭ	rhĭz
V.	rhīŋ	rhĭrĕ rē

Pronouns.

Singular.

	1st	2nd	3rd
N.	gē	kŭ	du
G.	gĕŭ	kă̄	dē
D.	gē vi, gē harē	kă̄ vi, kă̄ harē	dē harē
A.	gē vi, gē	kă̄ vi, kă̄	dē vi, du
Ab.	gĕō dŏts	kă̄ dŏts	dē dŏts
Ag.	gi, gē	kē	dēi

Plural.

N.	yĕr	kĕr	dŏr
G.	yē du	kĕ du	dō du
D.	yĕr vī, yē du harē	kĕr vi, kĕdu harē	dŏr vi, dō du harē
A.	yĕr, yĕr vi	kĕr, kĕr vi	dŏr, dōr vi
Ab.	yĕ dŏts	kĕ dŏts	dŏd dŏts
Ag.	yĕz	kĕz	dŏz

gĕō, kēnō, ēnō, appear to be used for my, thy, his, &c., instead of gĕŭ, kă̄, dō, when referring to the subject of the sentence, but this rule does not seem to be observed with absolute strictness

ōrī who? G. *ōdu* Ag. *oz.*

Other pronouns are *chi*, what? *chā*, something, anything.

Adjectives.

Adjectives used as nouns are declined as nouns, but when they qualify nouns they are not declined.

Comparison is expressed by means of *vē*, than, as *mōrē*, big, *rhĭŋ vē mōrē*, bigger than the sister.

dhuā̄, like this or that, *chan*, like what?

dhō, so much or many, *chŭrī*, how much? *tēmī*, how many?

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ADVERBS.

Most adjectives may be used as adverbs. The following is a list of the commonest adverbs other than adjectives:—

Time.	*Place.*
čntĕ, čutē, now	dēr, here
dōrā̃, dhōrā̃, after that, then	dur, nuar, there
abē, when?	nuhē, there, in that place already specified
abēlā, when	aûr, where?
tō, to-day	kinu, where
mūdū, to-morrow	dŏts, from here
iñ̃rā, day after to-morrow	tŏri, up
mūñ̃rā, day after that	tsambi, near
yērĕ, yesterday	ōhōtār, čhĕtār, far
turā, day before yesterday	tūri, in front
tūi turā, day before that	thalār, behind
abēlā na, never	tŏgg, tŏr, inside
tūi, formerly	dāthi, dāhthūri, outside
tā̃, then, after that, therefore	

Others are *chārā*, why, *dō thālā* or *du gappā thāyi*, for the reason that, *ōe*, yes, *na*, no, not, *darbar*, quickly.

PREPOSITIONS.

The commonest have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

nurā, on that side	giū harō, beside me
dirā, on this side	gerā sādō, with me
andrĕr, bījha, within	dōbi, dō vi, for him
tŏthi, upon	giū tūi, in front of me
pŏēā̃, under	kā̃ thalā, behind you
	dō thalē, for his sake

VERBS.

Auxiliary.

Pres.	I am, &c.	shuk	shun	shud *or* sha	shunni	shunni	shūr
	or	tŏdō	tŏdŏn	tŏd	tŏdŏni	tŏdŏni	tŏdŏr
Past	I was, &c.	tŏig	tŏin	tŏi	tŏini	tŏini	tŏir

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Lāhulī.

Intransitive Verbs.

dāpī, fall (from a horse, &c.).

Fut.	dāpŏg	dāpōu	dāpdō	dāpŏni	dāpôni	dāpŏr
Imperat.	dāpa	dapăni				
Pres. Ind.	dāpā-dō *or* -dŏg	-dŏn	-d	-dŏni	-dōni	-dŏr
Impf.	dāpā-dĕg	-dĕn	-dĕ	-dĕni	-dēni	-dĕr
Past Ind.	dājē -dĕg	-dēn	-dē	-dŏni	-dŏni	-dĕr
Fut. Neg.	ma dag	ma dan	ma dad	ma dani	ma dani	
	ma daur					
Imperat. Neg.	dau tha	dāpŏni thō				

Other tenses. For negative prefix *ma.*

bajĕsī, fall down.

Fut.	bajĕsŏg, &c., like dāpŏg
Imperat.	bajĕsa bajĕsani
Pres. Ind.	bájesā -dō *or* -dŏg
Impf.	bājĕsādĕg
Past	bajĕsdĕg
Fut. Neg.	ma bajĕs -ik -in -id -ini -ini -ur
Imperat. Neg.	bajĕsu tha bajĕsĕni thō

For other tenses prefix *ma.*

shubī, be, become.

Fut.	shōg
Pres. Ind.	shnā -dō *or* -dōg
Impf.	shuādĕg
Past Ind.	shutĕg (like dāpādĕg)
or	shut -ō -ōn -ō -ōni ŏni -ŏr

ābī, come.

Fut.	āb -ŏg	-ŏn	-dō *or* -du	-ōni	-ŏni	-ŏr
Imperat.	ādeuh	ādăni				
Pres. Ind.	ābad -ō *or* -ōg					
Impf.	abādĕg					
Past	andĕg					
or	ādig	ādin	ādī	ādini	ādini	ādir
or	anja	anjad	used only in the 1st and 3rd Sing.			
Fut. Neg.	māng	mān	mān	māni	māni	māndur
Imperat. Neg.	thādeuh	thādăni				
Pres. Ind. Neg.	mābādō					

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Lāhnḷi.

Impf. Neg.	māhādèg
Past Ind. Neg.	from andĕg āggĕmu āunĕmu āuuĕmu ānniēmu āuulèmu ānniēmu

ibi, go.

Fut.	yōg yōn yūdu yōni yōni yōr
Imperat.	il ilāni
Pres. Ind.	yuād-ō *or* -ŏg
Impf.	yuādĕg
Past Ind.	idĕg
or	idō idōn ilĕā *or* ilĕad idŏni idŏni idōr
Fut. Neg.	mēhg mēhn mēhl mēhni mēhni mēhlr
Imperat. Neg.	thēl thēlāni
Pres. Ind. Neg.	mayyuādō
Impf. Neg.	mayyuādĕg
Past Ind. Neg.	from idĕg iggiĕmu iunĕmu ilĕmu iuniĕmu inniĕmu ilurĕmu

brañ, sit, live, stay.

Fut.	brañ brauŏn brañdu brauŏni brauŏni braññr
Imper.	braū brainī
Pres. Ind	brădō
Impf.	brâdĕg
Past Ind.	brĕthō
Neg	Prefix *tha* to Imperat. and *ma* to other parts

pīpi, arrive.

Fut.	pipō pipōn pipudu pipōni pipōni pipōr
Pres. Ind.	pipādō pijidō
Impf.	pipādĕg pijidĕg
Past Ind.	pig pin pi pini pini pir

khŏsi, be obtained, meet.

Fut.	khŏsāy -ō -ōn -ūdu -ōni -ŏni -ōr
Impf.	khŏsitĕg
Past	khosiga khŏsina khŏsiri khŏsini khŏsini khŏsira

krābi, weep.

Fut.	krābŏg krābŏn krābudu krābŏni krābŏni krābŏr
Pres. Ind.	krābādō
Impf.	krābādĕg

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Lāhuli.

Transitive Verbs.

tẽzī, beat strike.

Fut.	tāṃ	-ōg	-ŏu	-dŏ, &c.		
Imperat.	tēū	tẽrŏni				
Pres. Ind.	tẽzad -ō *or* -ŏg					
or	tẽṃad -ō *or* -ŏg					
Impf.	tẽzādĕg					
or	tẽṃādĕg					
Past Ind.	tẽṇgādĕg					
Fut. Neg.	ma tāṇg *or* tẽzi	ma tāṃ	ma tēū			
	ma tēṃ	ma tēni	ma tāūr			

Other tenses. Prefix *tha* for Imperat. and *ma* for the rest

zē, eat.

Fut.	zaṃō	zau	zaṃ	zaṃni	zāni	zāni
Pres. Ind.	zauād -ō *or* -ŏg					
Impf.	zaṃādĕg					
Past Ind.	zēdĕg					
or	zēda	zēdau	zēdō	zēdaṃi	zēdani	zēdŏr

raṇḍī, give.

Fut.	rāmŏ					
Imperat.	raū	rāni				
Pres. Ind.	raṇḍād -ō *or* -ŏg					
	ramādō					
Impf.	raṇḍādĕg					
	ramādĕg					
Past Ind.	randĕg					
or	randa	randau	randō	randaṃi	randani	randŏr
or	rēg	rēn	rē	rēṃi	rēni	rēr
or	rẽ	rēu	rẽ	rēni	rēṃi	rēr

kūṛī, say.

Fut.	kō	kōṃ	kudō	kōni	kōni	kōr
Pres. Ind.	kuādō					
	kūṛādō					
Impf.	kuādĕg					
	kūṛādĕg					
Past Ind.	kutĕg					
	kuta	kutau	kutō	kutaṃi	kutani	kutŏr
	kūig	kūiu	kūi	kūini	kūiṃi	kūir

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Lāhulī.

lhāī, do.

Fut.	lhaa	lhauan	lhaudo	lhaŋēni	lhaŋēni	lhauĕr
Imperat	lhaō	lhāni				
Pres. Ind.	lhādō					
Impf.	lhādēg					
Past	lhātēg					
	lhēg	lhēn	lhē	lhēni	lhēni	lhēr
	lhēga	lhēna	lhē	,,	,,	,,
Neg. Imperat.	thalō	thalāni				

kēṛī, leave.

Fut.	kiō	kiēn	kiōdō	kiēni	kiēni	kiēr
Imper.	kēō	kēōāni				
Pres. Ind.	kèrādō					
Impf.	kèrādēg					
Past	kĕtā	kĕtan	kĕtō	zētani	kĕtani	kòtar

nēzī, know.

Fut.	nēō	nēa	nēō	nēni	nēni	nēr
Pres. Ind.	nēwādō					
Impf.	nēwādēg					
Past Ind.	nēg	nēn	nē	nāni	nēni	nēr
Fut.-Neg.	maiēŋg	maiēna	maiō			
	maiēni	maiōni	maiōra			

tāzi, see, look.

Fut.	tānō	tanōn	tandō	&c.
Pres. Ind.	tāzādō			
Impf.	tāzādēg			
Past	tāŋg			

khaṇḍī, see, look.

Fut.	khanō
&c.	&c.

hābī, bring.

Fut.	hābō	hābōn	hābdō, &c.			
Imperat.	hādeo	hadāni				
Pres. Ind.	handō					
or	hābādō					
Impf.	hāndēg					
or	hābādēg					
Past	hānda	hāndan	hāndō	hāndāni	hāndāni	hāndōr

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Lāhndī.

shīzī, take away.

Fut.	shō	shōn	shudō	shöni	shŏni	shōr
Imperat.	shil	shilăni				
Pres. Ind.	shīdō					
Impf.	shīdēg					
Past	shīda	-an	-o	-ani	-ani	-ŏr

tsātsī, send.

Fut.	tsapō	tsapŏn, &c.	
Pres. Ind.	tsapādo		
	tsātsādō		
Impf.	tsapādēg		
	tsātsādĕg		
Past	tsāttā	tsāttan	tsāttŏ, &c.

thanī, hear.

Past	thatēg		
	thāīg	thāīn	thāī, &c.

NECESSITY AND HABIT.

In order to express Necessity, the necessity of doing a thing, a construction very similar to that of Panjābī is employed, *viz.*, the Agent case with the Infin. Cf Panjābī *ōs ghallṇā hōvēdā*, he will have to send.

gī ībi toig, I had to go; *kĕ zē tadan*, thou hast to eat; *dōī randī shū* he has to give.

Thus we have *gī ībi tada* or *tō* or *ta* or *shuk*, I have to go.

gī ībī tōig or *tarĕg*, I had to go.

These auxiliaries are inflected according to the subject, as:—

tada	tadan	tadō	tadŏni	tadŏri	tadŏr
tarĕg	tarōn	tarō	tarĕni	tarĕni	tarĕr
tōig	tōin	tōī	tōini	tōini	tōir
shuk	shun	shū	shuni	shuni	shūr

For *shuk*, &c., the 3rd Sing. (*shē*) is also used indecl. This may apply to the others also.

The negative of *ībi tada* is *mēbī tada*

and of *ābī tada* (have to come) *nābī tada*.

Habit is expressed by combining *thāī*, do, make, with the Infin.

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(slightly modified) of the verb which gives the thought required: thus:—

tha dăpā lhaō, do not make a habit of falling.

gē ābā lhādō, I am in the habit of coming.

dŏz tēzā lhādĕr, they were in the habit of beating.

habē tha lawa lhānī, do not tell lies (*lhōī*, compounded with itself.)

Compound Verbs.

Compound Verbs are very common. As a rule they add emphasis to the meaning.

raṇḍī, give and *kĕrī* leave, *gī rānī kĕtā*, I gave left, gave altogether

kĕrī, leave „ „ „ *gī kŏch kĕō*, I shall leave-leave, leave altogether.

tēī, beat, *kĕrī* leave, *kē tĕy kĕtan*, thou beating leftest, thou beatest much.

lhāī, do and *kĕrī*, leave, *lhajī kĕrī*, do leave, do thoroughly.

raṇḍī, give and *lhāī*, do, *dōī rāma lhātē*, he giving made, he gave (cf. Fut. *rāmō*).

tēoī, beat and *lhōī*, do, *kē tēma lhaō*, beating make, beat thou, (cf. Fut. *tēmóg*) *kē mĕ tēma thalō*, do not habitually strike anyone (*lit.* thou man striking not do.)

shūbī, become, and *ṣ̌bī*, go, *shujīdō*, *shujīdĕy*, *shujyō*, I become, I became, I shall become.

Thus *nănz hābī*, and *nănz shīzī*, are emphatic forms of *hābī*, bring, and *shīzī*, take away.

azā is compounded with *ṣ̌bī*, go to express the Hindi *calnā* (*calā jānā*). *gē azāys*, I shall go away.

hazā with *ābī*, come, expresses 'again' 'back,' come back or return, *gī mūdā hazā ābī tada*, I have to return to-morrow.

phāē raṇḍī, divide, *phugā kĕrī*, spoil, waste, *shīy ibī*, become alive.

Conditional sentences.—I did not notice any special forms for conditional moods. Ordinary tenses appeared to be made to express the idea of condition. *du ābadā gī du tēmō*, if he had come I would have beaten him. (*lit.* he was coming, I will beat him.)

Negation is expressed by prefixing *tha*, to the Imperative, and *ma*, to other parts of the verb. In a number of verbs this leads to complicated changes. Examples are given in the conjugation of the different verbs.

The agent case of the subject is used with all parts of all transitive verbs. This reminds us of Nepāli where the Agent case is employed

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with transitive verbs in all tenses except those in which the Auxiliary verb am, was, &c., is used.

Verbal forms ending in *-ēg* may also be made to end in *-ēg*.

The Future is used for the Pres. subjunctive as in Kashmīrī.

List of Common Nouns, Adjectives and Verbs.

Natural Relationships, etc.

bā, father.
cājŏ bā, (small father) uncle, younger than father.
yā, mother.
kag, elder brother
nuā, younger brother.
rhĭ, sister.
yō, son.
milyō, daughter.
rū, father-in-law.
gāhsen, husband.
mēz, wife.
gāhnū, mĭ, man.
mēzmi, woman.
kaṛū, yō, boy.
milyō, girl.
cōr, thief.
puhāl, shepherd.

Animals.

rhā̃, horse (common gender).
tshāh, horse (m).
nabrhā̃, mare.
baŋ, ox.
rĕnz, calf.
rāhd, sow.
mhēī, buffalo.
yūg, yak.
rhiz, goat (male).
lā, „ (female).
kats, sheep (male).
mā, „ (female).
khũī, dog, (common).
bā, dog (m.).
mē, bitch.
rikkh, black bear.
ōmū, red bear.
thar, leopard.
shaŋkhū, kind of wild cat.
kār, ass.
sũr, pig.
kūgā, cock, hen.
bhiṛ, cat.
taṛbhiṛ, cat (male).
ūṛ, uṛ, camel.
pyā̃, bird.
ill, ĭll kite.
guā̆, jackal.
hāthī, elephant.

Parts of the Body.

guṛ, hand.
kunz, foot.
ī̃, nose.
ṭir, eye.
mŏt, face.
ā, mouth.
riṛ, ear.
krā, hair.
punz, head.
lhē, tongue.
khŏg, khŏp, stomach.
thākh, back.
phug, body.

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Lōhuli.

Common Objects.

pad, book.
mushādan, pen.
māunī, bed.
cumh, house.
bēṇḍi, river.
gar, stream.
ranj, hill.
patthar, plain.
rhī, field.
rāṛī, bread.
ti, water.
chuā, wheat.
kugi, maize.
hutṭh, tree.
palānz, saddle.
nagar, village, city.
baṇh, jungle.
matsh, fish.
anh, way.
māl, property.
cij, thing.
dēsh, mulkh, country.
kham, clothes.
guthāb, ring.
paular, shoe.
shā, meat.
pāno, milk.
ṭigli, egg.
mae, ghi.
tiēll, oil.
bōdi, buttermilk.
hari, shop.
ṭanj, ṭanjg rupee.
nihr, day.
niūrōdh, night.
yēgī, sun, sunshine.
lasā, moon.
karh, star.
lanh, wind.
mug, rain.
kurh, load.
bē, seed.
nilām, iron.

Abstract Nouns.

anggā, famine.
mansā, intention.
babsi, lying.
cōri, theft.
kam, work.
biāh, marriage.
minj, name.
lāhā, price.
khare, expense.
gunāh, sin.
dāh, pity.
ṭēhl service.
nīāb, answer.
hugam, order.
khushi, happiness.
cāl, sound.
barsh, year.

Adjectives.

ruṭh, good, beautiful, clean.
madam, bad, lazy, ignorant, ugly.
mōṭē, big.
cēj̆ē, bāē, knajh, little.
drāldā, straitened.
ōnyi, hungry.
tshōi, fat.
jūshi, befitting.
shil, wise.
rush, swift.
tsanji, sharp.
ranji, high.
sōhi, cold.

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Lāhuli.

ṭŏṛ, hot.
guṛ, sweet.
thōṛō, little.
jama, together.
hajē, much, many.
yūō, bātēr, all.
sāsī, white.

Verbs.

shūbī, shubi, be, become.
ābī, come.
ibi, go.
brafī, sit, live.
shīzī, take, take away.
hābī, bring.
raṇḍi, give.
dāpi, fall (from horse, &c.).
bajĕsī, fall down.
khayā shubī, rise, stand up.
khaṇḍī, tāzi, see look.
zē, eat.
tumī, drink.
kūṛī, say, speak.
kushī, sleep.
lhāī, do, make.
tēzī, strike, beat.
sēsī, recognise.
nāzī, know.
pipī, arrive.
drō raṇḍī, run.
pōshībī, run, run away
ād kūṛī, call (*lit.* say 'come'?).
khōsī, be obtained, meet.
paṛēphi, read.
tsēzī, write.
sī, die.
thazī, hear.
hazā ābī, return (come again).
guāh raṇḍī, embrace.
an raṇḍī, kiss.
azā ibī, go away.
haṛ tsāzī, plough.
tsātsī, send.
krābī, weep.
kĕṛī, leave.

NUMERALS.

Cardinal.

1—ittī, ī.
2—jaṛ.
3—shum.
4—pī.
5—ṇjā.
6—trūī.
7—nhī.
8—rhē.
9—kū.
10—sā.
11—sēidi.
12—sani.
13—shashum.
14—sāpī.
15—saṇ.
16—sātrūī
17—sāhuī.
18—sārē.
19—sōakū.
20—nīnz.
100—rā.
200—nīrbā. (700 ?)
900—kūrhā.
1,000—sāō-ā.
100,000—lakh.

Ordinal.

1st, tūmi.
2nd, jaṛmi.
3rd, shummi.
4th, pimi.

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5th, ŋāmi.
6th, trūimi.
7th, nhūnī.
10th, sāmi.

khaṇṇi, half.
ḍhāi, 2½.

Above 20, numbers are estimated by scores up to 100.

SENTENCES.

1. Kā̃ miŋ chi ẹ̄hu? Thy name what is?
2. Di rhā̃phī tēmi shūi? This horse's how much (age) is?
3. Dōts Kashmīr chirī ōhētār tō? From here Kashmir how far is?
4. Kā̃ bāō dōr tēmi yō tōd? In thy father's house how many sons are there?
5. Gē tō ōhētārē āndō. I to-day from far walked.
6. Gēū cējē bāō yōō dō rhī̃ra sādē biāh lhātō. My uncle's (young father's) son with his sister made marriage.
7. Ouŋh (*or* oumh) sā̃sī rhān (*or* rhā̃phī) palānz tōd. In the house the white horse's saddle is.
8. Dō thākhārī palānz tshū. On his back the saddle bind.
9. Gī dō yō hajē tōŋgādōg. I his son much beat.
10. Rāō̃ pəuzarī trā̃ī ghuaṇ pauhāle ruātsādē. On the hill's top the shepherd is grazing cows and goats.
11. Buṭṭbō pōē̃ dū rhān ṭōṭhī tēzi tōi. Under the tree he on a horse was seated.
12. Dō nuā ēnō rhiŋ vē mōṛē tō. His young brother his own sister than bigger is.
13. Dō lāhū ḍhāi ṭaŋ. Its price is two and a half rupees.
14. Gēū bā bāē cumhu hvā̃. My father in a little house lives.
15. Dōbī dī ṭaŋg ranī kōō. To him this rupee giving leave.
16. Dū ṭaŋg dō dōts nā̃nz hādew. That rupee him from take.
17. Dō kē̃ hajē tē̃ū thāzēran tshū. Him thou much beat with ropes bind.
18. Bāini ti hund. From the spring water draw.
19. Giṇ tūī jō. Me in front of walk.
20. Kā̃ thalē āduh yō ābad? Thee behind whose boy comes?
21. Kē̃ du ādō dōts hāndān. Thou that whom from tookest.
22. Gī haṛī dōts hāndā. I shop from took.

THE PARABLE OF THE PRODIGAL SON.

Dōrā̃ dōī kutē (kūī): I mī̃ jur yō tōī; cējē
Then he said: one man-to two sons were young

yōī bārā kũ̄, ā bā anyō māl gēbī pīpā gēbī raũ̄;
son father to said, O Father what property me-to arrive me-to give
dōī ānō māl phāē randō. Dōta thalē thōṛa dinē cēje
he own property dividing gave. From-that after few days young.
yōī yūẽ cīj jama lhātō (lhē), ōhētār mulkharī idē. Dōrē
son all things together made, far country-to went. There
dōī madam kam lhātō, ānō māl phugē kōtō. Du bēlā ri
he bad work did, own property wasting left. That time at
batē khare shujidē dō dēshā rī binā aṇga shutē (shujidē or idō)
all spent became that country in great famine became.
Dōrā̃ du drāldā shujidē. Dōrā̃ dō dēsharī ī sāhūkārē
Then he straitened became. Then that country of one money lender
dōrē idē. Dōī ānō rhīrī sũ̄rar ruātsī tsāttō. Dō mansa tōī
near went. He own field swine to graze sent. His intention was
du shaṇ sũ̄rar zaṇādēr ānō khōg pīmādēg. Azla dōbī
that husk-food swine were-eating own stomach I might fill. But him-to
challa ma ramāder. Dōrā̃ dōbī hōshari (hōsh) āndē
anything not they were giving. Then him-to sense in (sense) came
tā̃ kutē: Giũ̄ bāō anyō kamlhāzā di (dumbizār)
then he said: My father-of how-many work-doers to (workers)
hajē rōṛī tōd. Ō dēr ōnyī siuādō, gē khāē atsā gēō
much bread is. I here hungry am dying, I stand arising own
bāō dōr yōg, wōī gī dōbī kōg:— gī sargō kā̃
father near will go, also I him-to will say:— I heaven-of thy
gunāh lhēga. Ēntē dī jōgē mad hazā kā̃ yō kūṛī, gēbī
sin did. Now this worthy not-am again thy son to-say, me
kā̃ (kēnō̃) kam lhazādu sāhī lhaō. Dōrā̃ atsā ānō
thy (own) work doers like make. Then having-risen own
bāō dōr ilī (idē). Ēntē du ōhētār tōī du tā̃rī dō bāb
father near went. Now he far was him having-seen his father-to
dūh ādī, dōī drō rē̃, dōī mūthū guāh rō̃, mast au rē̃.
pity came, he run made, he neck-to embrace made, much kiss made.
Yōī dōbī kūī:—gī sargō kā̃ gunāh lhēga. Ēntē dī jōgē
He him-to said:—I heaven-of thy sin made. Now this worthy
mad, hazā kā̃ yō kūṛī. Dō bāō nōkararī kūī ruṭhē
not-am again thy son to say. His father servants-to said good
ruṭhē kham hunj hādāni, kēz dōbī kham rāhni,
good clothes taking-out bring, ye him-to clothes put-on (give?)

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gūī guthāb rūhni, kŏnzari paular rāhni, mōṛē rĕnz shārĕni
hand-to ring put on feet to shoes put on fat calf kill
yŏz zanani khushī lhaunni, du gappā lhājī di giū
we shall-eat happiness shall-make this matter making this my
yō sidē tōī ĕntĕ haza shiŋ īlī, tūī ḷhiōshtē ĕntē khōsa
son dead was now again alive-went, formerly was-lost now has-been
īlēā. Dōrē dŏz khushī lhātĕr. Dō mōṛē yō rhīrī tōī,
obtained. Then they happiness made. His big son field-in was,
aū ghārī cūmh kachā pī (ādī) gidō gatpi mi cāl
what time house near arrived (came) singing dancing of also noise
thātē (thāi). Dōrē ī cāgara bī ād kutē rhugādē ;— chī shujad.
heard. Then one servant to called asked :— what became.
Dōī dōbī kūī :— Kē nuā anjad, kē bāō tshōi
He him-to said :—Thy younger-brother came, thy father fat
rēnz shaiādō. dō thālē dū rāji bāji khŏsirī. Du
calf is killing that for he well was obtained. He
rōshē shīrī tōŋg mēllādē. Dō bā dāthī anjī du
became-sulky in not-went. His father out having-come him
chēndī. Dōī bābī ūīāb lhātē. Dhū barah kē
persuaded. He father-to answer made. So-many years thy
ṭēhl lhātēg, gī kē hugam thuāsī ma, kē abēlā i lā
service I did, I thy order rejected not, thou ever one goat
gibi mu randōn (rāshi) kēnō yārada sādē khushī gappā
me-to not gave thy-own friends with happiness talk
lhau : abēlā kē di karū ādi, dōī kē māl madam
make ; when thy this son came he thy property bad
kammāri kharāb lhājī, kē dō thāli rĕnz shaiādēn.
works in evil having-made thou him for calf killedst.
Dōī dōbī kūī :— ē yŏ kū hamēsh giū kachā tŏdŏn ; giū
He him-to said :—O son thou always me near art ; mine
tŏd dū kē shū. Khūshī lhāī, khushi shūbī jūshī
is that thine is. Happiness to make, happiness to be fitting
tōī. Kē di nuā sidē tōī čntĕ hazā shiŋ īlī,
was. Thy this young-brother dead was now again alive became,
tūī hiōshtē čntĕ khōsa īlēā.
formerly was-lost, now has been obtained.

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BHADRAWĀHĪ, BHALĒSĪ AND PĀḌARĪ DIALECTS.

Introduction.

These three dialects are spoken in the eastern portion of Jammū proper. Bhadrawāh, a *jāgīr* of Rāja Sir Amar Singh, brother of the Mahārāja of Jammū and Kashmīr, lies immediately to the north-west of Camba State and south of the Chināb river. By Bhadrawāhīs themselves the district is called *Bhaḍhla*, with the accent on the second syllable, while Kashmīrīs call it *Bōdarkāk*. Bhaḷēs is the name of a valley a few miles to the east of the town of Bhadrawāh. Pāḍar, separated from Bhaḷes by a valley only six or seven miles across, lies north of and contiguous to Pāṅgī in Camba State. From Pāṅgī it is two or three marches down the Chināb to Paḍar; Kishṭawār is four stages lower down the river. Another three marches will bring us into the heart of the Bhaḷēsī country immediately to the west of which Bhadrawāhī is spoken.

All these dialects enable one to study the process of transition from Panjābī to Kashmīrī. Nevertheless, while they exhibit points of connection with Kashmīrī, not one of them can be classed as a dialect of that language. They belong distinctly to the Panjābī-Hindī type. They resemble Kashmīrī in having, in common with Cnrāhī, the vocalic change known as epenthesis. For examples of this, the notes at the end of the verb in the different dialects should be consulted, as also the note under Cnrāhī, and the Introduction to the Camba Dialects. Paḍarī has epenthesis to a larger extent than any of the rest. They have *g* for *j* in the verb *go*; thus Bhadrawāhī *gōhṇū*, Bhaḷēsī *gāhṇu*, Paḍarī *ghēṇ*; *cf.* Kashmīrī *gatun*. Bhadrawāhī *zuṇū*, *say*, *zānnū* know, Bhaḷēsī *dzānū*, *dzāṇṇu*, remind us of Kashmīrī *dōpun* and *zānun*. Pāḍarī has further resemblances in its half vowels, represented in Roman by the letters being written above the line, as *hun°*, *hin°*, is or are; *thē°*, was (*cf.* the grammar passim); in its introduction of *y* before *e* or *i*, as *lyĕkhaṇ*, write, Kashmīrī *lyĕkhun*; *dyēn°*, I shall give, *dyitō*, gave, Kashmīrī *dyimu*, *dyut*; in some of its pronouns, as, *mĕēṇ* or *mēṇ*, my; *tĕēṇ*, *tēn*, thy; *hēṇ*, our, *tōhṇ*, your; *cf.* Kashmīrī *myōn*, *cōn*, *cōn*, *tuhund*; in its 3rd person neuter pronoun *tath*. Kashmīrī *tuth*; and in its word for 'why,' *kyĕ*, Kashmīrī *kyāzi*. The introduction of *y* is not always regular. Thus they say both *ij* and *yij*, mother; *pitth* and *pyitth*, back; *ikk* and *yikk* one.

In the presence of *ṛ* instead of *r* in the adverbs of place, one is reminded of the Sāṭsi dialect which has *kaṛē*, where? *jaṛē*, where. For these

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words we have Bhadrawāhī *kōṛī, ṣarī*; Bhaḷesī *kárē, ḍzērē*; Pāḍarī *kōr, ṣār*. For *here* and *there*, however, Sūsī drops the *r* and has *ṭth*, whereas these dialects keep to *r*. We are again reminded of Sū-i in the Bhadrawāhī pronouns *oh*, he, she, it, that, and *ih*, this, which in their Agent Sing. have cerebral *ṇ*, *uṇi* and *iṇi*, keeping the *ṇ* through all the Oblique Plural. The Sūsī corresponding pronouns do precisely the same, having Agent Sing. *uṇ* and *iṇ* and *ṇ* in the Oblique Plural (Agent Plur. *uṇō, iṇō*).

An interesting feature of these dialects is the frequent preference of *ḍḷ* (or *ḍl*) and *ḍhḷ* to *ḍr* or *ḍhr*, and of *ṭḷ* (or *ṭl*) and *ṭhḷ* to *ṭr*. Thus we have Bhadrawāhī *ḍhḷabbā*, red bear, *ḍhḷā*, brother, *ḍḷōhg*, leopard, for what in other dialects would be *ḍhraḍbū, ḍhrā*, and *ḍarāhg*. We notice also *ḍḷaōṛā*, in the state of having been married, for *biāhā huā*. The very name for Bhadrawāh, *Bhaḍhḷā*, illustrates this. In Bhaḷēsī we have *ḍhḷibbhā*, red bear, *ḍḷōg*, leopard; also *ḍhḷēḍḍ*, sheep, for *bhēḍ*. In Pāḍarī there is *ḍḷaiṇḍhe*, bind, for *bāndhō*.

Again we find in Bhadrawāhī *ṭhḷī*, woman, *ṭḷāē*, three, *ṭhḷēḍi*, day after to-morrow (lit. third day), *ṭhḷīh*, thirty, *ṭḷābbi*, twenty-three; *cf. stri, trai, trijjā diu, trīh, trēi*. In Bhaḷēsī we have *ṭḷēthī*, for the day after to-morrow, and in Pāḍarī *ṭḷāē* for three, and *ṭḷēan* for the day after to-morrow. I do not remember having noticed these two features in any other dialect, although the mere interchange of *ḷ* and *r* and of *l* and *r* is very common.

Bhadrawāhī makes its Genitive Sing. in *rū*. Genitive Plural in *karu*, Dative in *jō*, Locative in *mā*, Ablative in *kera*. The Agent Sing. Masc. is in *-ē* and the Agent Plur. both Masc. and Fem. in *ēṇ*. It has *l* throughout in the suffix for the Future, the 1st Plur. having *ml*, and has Feminine forms for the Future, Pres. Cond. and Pres. Ind. in addition to other parts where we more often find Feminine forms. Its Stative Participle ("in the state of") is in *-ōvā*.

Bhaḷēsī very much resembles Bhadrawāhī. It has its Genitive Sing. in *-ĕū*, Genitive Plur. in *kĕū*; its Dative Sing. in *-ē*, and Dative Plur. in *-an*; its Ablative Sing. in *-ā* and Ablative Plur. in *-āu*, while its Agent case has almost always *-ē* in both the Sing. and the Plur. The Future has *l* in the 2nd and 3rd Sing. and 1st and 2nd Plur., the 1st Plur. having *ml*. Feminine forms are noticeable in the Future and Pres. Ind. The Stative Participle ends in *-ūō*, and the Conjunctive Participle (*having* fallen, etc.) in *-ōī*.

Pāḍarī has *-ar* for the Genitive Sing. ending and *kar* for the Genitive Plur., *as* for the Dative Sing. and apparently no ending for the Dative Plur., *ēl* for the Ablative Sing., and *kal* for the Ablative Plur. Its Future takes *l* throughout with *al* in the 2nd and 3rd Plur. The

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Future has two forms for the 1st Sing. ending respectively in *-ā* when the root of the verb ends in a consonant, and in *-masā* when the root ends in a vowel; see the note at the end of the verbs. Feminine forms are found in the Future and Pres. Cond. or Pres. Ind. The Stative Participle ends in *-ār* or *-aur*, and the Conjunctive Participle in *-i kar*.

The Paḍari word for devil, *harmān*, is remarkable. Whether there is any connection with *Ahriman*, the Zoroastrian spirit of evil, is doubtful, but the similarity of the two words is striking.

In connection with the Future in *l*, the introduction to the Gamba Dialects should be consulted, pp. ii, iii.

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BHADRAWÁHÍ.

Nouns.

Masculine.

Nouns in –ō.

	Sing.	*Plur.*
N.	ghōṛ–ō, horse	–ā
G.	–ā rū	–a karu
D.A	–ē jō	–an jō
L.	–ē mā̃	–an mā̃
Ab	–ē kara	–an kara
Ag	–ē	–ē̃
V.	–á	–an

Nouns in a Consonant.

N.	ghar, house	ghar
G.	ghar rū	ghar karu
D.A.Ab.L.	ghar–ē jō, kara, &c.	ghar–an jō, &c.
Ag.	–ē	–ē̃

Nouns in –i.

N.	hāthī, elephant	hāthī
G.	haithē rū	hāthī karu
D.A.Ab.L.	haithē jo, kara, &c.	hāthī jo, &c.
Ag.	haithō	haithē
V.	haithā	haithāu

Nouns in –u

N.	bind –ū, Hindu	–ū
G.	–ē rū	–ē karu
Ag.	–ē	–ē̃

naū, name, is thus declined :—

N.	naū	naū
G.	naũē rū	naũ karu

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Feminine.

Nouns in -ī.

N.	kūī, daughter	kōī -ã̄
G.	kūi -ẽ rū	,, karu
D.A.	-ẽ jō	-ẽ jō
L.	-ẽ mã̄	,, mã̄
Ab.	-ẽ kara	,, kara
Ag.	-ã̄	-ēī
V.	-ū	-āu

Nouns in a Consonant.

N.	baihṇ, sister	baihṇ -ī
G.	baihṇ -ẽ rū	-ī karu
D.A.	-i jō	-i jō
L.	-i mã̄	-i mã̄
Ab.	-i kara	-i kara
Ag.	-ā	-ōī
V.	-ē	-āu

batshī, cow, calf, is thus declined —

N.	batshī	beutsh -ī
G.	beutsh -ẽ rū	-i karu,
Ag	-ā	-ōī

Note.—The postpositions for *of*, viz., *rū*, when following a singular noun, and *karu*, when following a plural, are declined according to the number and gender of the nouns which they precede.

Thus rū, karu, are followed by sing. masc.
rū, karu, ra, kara, ,, ,, ,, plur. masc.
ri, kēri ,, ,, ,, sing. or plur. fem.

They are not inflected for the oblique case, thus:—

kūiẽ rū ghōṛē rū ghar, the house of the girl's horse.
kūiẽ rū ghōṛā karu ghar, ,, ,, ,, ,, horses.
kūiẽ rū ghōeṛē rū ghar, ,, ,, ,, ,, mare.
kūiẽ rū ghōeṛi karu ghar, ,, ,, ,, ,, mares.

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PRONOUNS.

	1st	2nd	3rd	th, this
		Sing.		
N.	aũ	tũ	õh	ih
G.	mẽrõ, mẽrũ.	tẽrũ	usẽrũ	isẽrõ
D.A.	mĩ	tũĩ	us, us jaũ	is, ish jaũ
L.	,, mã	tũi mã	us mã	is mã
Ab.	,, kara	tũ kara	,, kara	,, kara
Ag.	mãĩ	taĩ	uṇĩ	iṇĩ
		Plur.		
N.	as	tus	uṇhā, õṇhā	iṇhā
G.	isẽhũ	tisẽhũ	uṇ kara	iṇ kara
D.A.	asan *or* asan jaũ	tusan *or* tusan jõ	uṇaṇ *or* uṇaṇ jaũ	iṇaṇ *or* iṇaṇ jõ
L.	usan mã	tusan mã	uṇaṇ mã	iṇaṇ mã
Ab.	,, kara	,, kara	,, kara	,, kara
Ag.	asẽĩ	tusẽĩ	uṇẽĩ	iṇẽĩ

There is another form of the 3rd pers. pron., possibly correlative, which is thus declined :—

Sing. N. taĩ, G. tisẽrũ, D.A. tus, tush jaũ. L. tas mã. Ab. tas kara, Ag. taiṇi.

Plur. N. taṇā, G. taṇ karu, D.A. taṇaṇ jaũ, L. taṇaṇ mã, Ab. taṇaṇ kara, Ag. taṇẽĩ.

	Sing.		*Plur.*	
N.	kauṇ, who?	zai, who,	kauṇ	zauṇ
G.	kisẽrõ	zisẽrũ	kauṇ karu	zauṇ karu
Ag.	kaiṇi	zaiṇ	kẽṇẽĩ	zẽṇẽĩ

kõi, anyone, someone. G. *kẽĩcẽrũ* Ag. *kẽĩcẽ*

kuṇ, what? G. *kõlhẽrõ*.

Other pronouns are *kicch*, anything, something, and *kõi*, whosoever, *zai kicch*, whatsoever.

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Adjectives.

Adjectives employed as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions:—All adjectives ending in any letter other than *-ā*, *-aa*, *-ō* are indeclinable. Those ending in *-ā*, *-aa*, *-ō*, have obl. sing. m. *-ē*. Plural *-ē*. indeclinable. Feminine *-ī* indeclinable.

Comparison is expressed by means of *kara*, from, than, used with the Positive: *kharau* (*kharō*), good; *is kara kharau*, better than this; *sābban kara kharau*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
erhū, like this	tērhū, like that	kērhu, like what?	zērhū, like which
aitrū, so much or many	taitrū, so much or many	kaitrū, how much or many?	jaitrū, as much or many

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Adverbs.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives:—

Time.	*Place.*
huṇē, now.	itthi, ēṛī, irā, here.
tēs, then.	ūrī, urā, taṛi, tarā, there.
kēs, when?	kōṛi, kōrā, where?
zēs, when.	zaṛi, zarā, where.
kāla, to-morrow.	iṛi tāī, up to here.
thḷādi, day after to-morrow.	uṭṭhā, from here.
tsōuthē, day after that.	bāh, up.
hīj, yesterday.	buuh, down.
prēz, day before yesterday.	nēṛō, near.
tsōrdibārēbhūē, day before that, (lit. four days ago).	dūr, far.
	agri, in front.
kadī, sometimes, ever.	pattri, behind.
kadī na, never.	antar, inside.
kadi na kadī, sometimes.	bāhr, outside.

The adverbs are *kujō*, why? *ā*, yes; *nēĕ̈k*, no; *lūshi*, quickly; *is gallā kērē*, for this reason; *in sārē*, *ain sārē*, thus; *kharē sārē*, well.

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Prepositions.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, beyond.
wār, on this side.
hēṭṭh, below.
mā, within.
mĩ kēī *or* kā, beside me.
mĩ sāthi, mĩ sẽh, with me.
tēs wāstē, for him.
tēvē lēi, about thee.
isẖī sāhī, like us.
nṇan kā, towards them.
us patī, after him or that.
tisērē wārē pārē, round about it.
tusan barābar, equal to you.
mērē bagair, without me.

Verbs.

Auxiliary.

Pres. I am, &c.	āĩ	ās	āhē	āhin	āhth	āhṇ	
Past I was	Sing. thiō, *f.* thī	Pl. thiē *f.* thi					

Intransitive Verbs.

bitsharṇu, fall.

Pres. Cond.	bitshar–au *or* –ī	–as	–ē	–am	–ath	–aṇ	
Fem.	–ī	–ī	–ī	–am	–ath	–aṇ	
Fut.	bitsharṛ –alō	–alō	–alō	–malō	–alē	–alē	
Fem.	–alai, &c.						
Imperat.	bitsharṛ	bitsharṛa					
Pres. Ind.	bitsharṛ –tā	–tā	–tē	–tam	–tath	–tan	
Fem.	–tā	–tā	–tē	–tam	–tath	–tan	
Impf. Ind.	bitsharṛ –tō thiō (fem. –ti thī) Pl. –tē thiā (fem. –ti thi).						
Past Ind.	bitsh –aṛō *f.* –ēṛī	Pl. –aṛē *f* –ēṛi					
Plup.	bitsharṛō thiō, &c.						
Part.	*bitsharṛō*, falling; *bitsharṛā*, having fallen; *bitsharṛērō*, in the state of having fallen; *bitsharṇēbōlō*, faller, about to fall.						

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Some verbs have slight irregularities.

bhōṇu, be, become.

Pres. Cond.	bhau	-ĩ	-s	-ẽ	-m	-th	-ṇ
Fut.	bhō	-lō	-lō	-lō	bhau-mlē	-lē	-lā
Past Ind.	bhuō						
Part.	*bhūōrō*, in the state of having become.						

ējṇu, come.

Pres. Cond.	ējji, &c.					
Fut.	ĕj	-ēlō	-ōlō	-ĕlō	-mĕlē	-ēlē	-ĕlo
Imperat.	ōi	ĕjā					
Pres. Ind.	ēttã						
Impf. Ind.	ĕttō thīō						
Past	āũ						
Part.	*ēttā*, having come; *ōrō*, in the state of having come.						

gāhṇũ, go.

Pres. Cond.	gēĩ	gas	gāhō	gāhm	gātath	gāṇ
Fut.	gēlō	gālō	gālō	gāmalē	gālā	gālē
Impf. Ind.	gāhtō thīō.					
Past	jaũ	jō				
Part.	*gēāīā*, having gone; *jōrō*, in the state of having gone.					

rēhṇu, remain.

Pres. Cond.	rēhĩ	rāhs	rāhō	rāhm	rāhth	rāhṇ
Fut.	rēh	-lō	-lō	-lō	rāhmlē	rēh -lē	-lē
Imperat.	rah	rāhā				

TRANSITIVE VERBS.

kuṭṇu, beat.

Pres. Cond.	kuṭ	-ṭau	-ṭas	-ṭē	-ṭam	-ṭath	-ṭaṇ
Fem.		-ṭī	-ṭī	-ṭī	-ṭam	-ṭath	-ṭaṇ
Fut.	kuṭ	-alō	-alō	-alō	-malē	-alē	-alē
Fem.		-ailai, &c.					
Imperat.	kuṭ	kuṭṭā					
Pres. Ind.	kuṭ	-tũ	-tã	-tō	-tam	-tath	-taṇ
Fem.		-cũ	-cã	-cō	-cam	-cath	-caṇ
Impf. Ind.	kuṭtō thīō. Pl. kuṭtō thīē. Fem. kuṭtī thī						
Past. Ind.	kuṭṭū *or* kuṭṭō with agent case of subject, kuṭṭu *or* kuṭṭō agreeing with the object.						

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Pres. Perf. kuṭṭū (&c.) ābē with agent case of subject, kuṭṭū āhē agreeing with object.

Plupf. kuṭṭū thiō with agent case of subject, kuṭṭū thiō agreeing with object.

Part. as for *bitsharnu*, *kuṭṭōrō*, in the state of having been beaten.

The following are slightly irregular :—

khāṇū, eat.

Past Ind. khaū̃

pīṇū, drink.

Past Ind. pāū̃

dēṇū, give.

Fut. dēlō

Past Ind. dēū̃

zaṇū, say.

Fut. zōlō *or* zanlan

Past Ind. zaū̃

kairnū, do.

Fut. kērlō

Past Ind. kīū̃

zānnū, know.

Fut. zāulō

Past Ind. zāṇū̃

annū, being.

Fut. ainalō

Past Ind. aṇū̃

naiṇū, take away.

Fut. nēlō

Past Ind. nēū̃

Habit is rendered as follows :—

aũ gāhṇā bhautā̃, I am in the habit of going.
tai gāhṇō bhautē, he is in the habit of going.
tai gāhṇī bhautē, she is in the habit of going.

Present action is thus expressed :—

tai gāhṇē larō ai or *gāhṇe lagorō ai*, he is in the act of going. This, translated into literal Urdū, would be *wuh jāne lagā huā hai*. In this example the words *gāhṇē larō* or *lagōrō* are indeclinable for all persons and numbers.

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The epenthetical vowel change in *hāthī, haithē rū ; batshī, beutshĕ rū ; kaun, kaiṇi* (see declension of nouns and pronouns), and in *bitsharnṭō, bitsharailai ; kutalō, kuṭailai ; āunū, aiṇalō* (see above, verbs) should be noticed. See note at end of verbs in Curāhī dialect.

For the Infinitive of Verbs *-u* and *-u* are used interchangeably. Similarly in the last syllable of nouns and adjectives, *an, ā, ō* are freely used for each other.

In the 17th and 19th sentences below will be noticed interesting forms for the Imperative :—Sing. *banhid* or *banhdā ;* plur. *banhdath* or *banhdthĕī*.

List of Common Nouns, Adjectives and Adverbs.

bābō, father.
haj, mother.
ḍhḷa, brother.
baihṇ, baihṇ, sister.
kō, māṭṭhū, son.
kōi, kūi, daughter.
munasḥ, husband.
ṭhḷī, wife.
mard, man.
ṭhḷi, woman.
māṭṭhū, boy.
kōi, kūi, girl.
gōran siṇghā, cowherd.
puhāl, shepherd.
tsaur, thief.
ghōṛ -ō, horse.
-ī, mare.
dānt, ox.
batshī, cow.
bhaĭ, buffalo.
tshēṛō, he-goat.
tshaillī, she-goat.
bhaiḍḍ, sheep.
kut-ar, dog.
-rī, bitch.
itsh, black bear.
ḍhḷabbn, red bear.
ḍhḷāhg, leopard.
khauthan, ass.
sūr, pig.
kuk-kur, cock.
-karī, hen.
bal-ā, cat (male).
-āi, „ (female).
ūṇṭ, camel.
tsaṛŏlli, bird.
shēṇ, kite.
gidar, fox.
hāthī, elephant.
hatth, hand.
paō, foot.
nakk, nose.
ĕtshi, eye.
tattar, face.
agh, mouth.
dant, tooth.
kann, ear.
shirāḷ, hair.
dŏg, head.
zibbh, tongue.
puiṭ, stomach.
piṭṭh, back.
jind, body.
kataāb, book.
kalam, pen.
khaṭ, bed.
ghar, house.
nirū, river.
gaḍ, stream.
dhār, hill.

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paddhrū, plain.
tshēṭhḷ, field.
rōṭṭī, bread.
pāṇī, water.
gahū̃, wheat.
kukkṛī, maize.
būṭā, tree.
ḍḷaū̃, field.
sẖāhr, town.
baṇ, jungle.
masli, fish.
batt, way.
mēū̃, fruit.
māṣ, meat.
duddh, milk.
thūl, egg.
ghī, ghi.
tail, oil.
tshāh, buttermilk.
zhēz, day.
ḍḷas, night.
dihārō, sun.
cānaṇī, moon.
tārō, star.
bāō, wind.
dēū̃, rain.
dhupp, sunshine.
āndharū̃, storm.
bhārō, load.
bidz, seed.
lahū̃, iron.
chail, beautiful, good, clean.
burō, ugly, bad.
haḍḍō, big.
nikṇō, little.
sẖust, lazy.
takṛō, wise.
jāhlī, ignorant.
tikkhā, tēz, swift.
ṭhaṇḍū̃, cold.
tattū̃, hot.
miṭṭhū̃, sweet.
tēār, ready.
kam, little.
mastū̃, much.
bhōṇu, be, become.
ējṇu, come.
gāhṇū̃, go.
laiṇū̃, take.
dēṇū̃, give.
bitsharnu, fall.
uṭhṇu, rise.
kharō bhōṇū̃, stand.
lairnu, see, look.
khāṇū̃, eat.
pīṇū̃, drink.
zaṇṇū̃, say.
zholṇu, sleep.
karnu, do.
rēhṇū̃, remain.
kuṭṇū̃, beat.
pusẖāṇṇū̃, recognise.
zannu, know.
puzṇū̃, arrive.
nasẖṇū̃, run.
nasẖī gāhṇū̃, run away.
baṇāṇū̃, make.
rakkhṇū̃, place.
kujāṇū̃, call.
malṇu, meet.
sẖikhṇu, learn.
paṛhnū̃, read.
likkhṇu, write.
sẖuṇṇu, hear.
nisṇū̃, turn.
uzṇu, return.
tsalṇu, flow.
laṛnū̃, fight.
zitṇū̃, win.
hārnū̃, be defeated.
tsalu gāhṇu, go away.
baihṇū̃, sow.
hal laṇa, plough.
khuāṇū̃, cause to eat.

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pāṇū, cause to drink.
sh̲uṇāṇū, cause to hear.
tsarun, graze.
tsāranu, cause to graze.
zhulṇu, lie down.

NUMERALS.

Cardinal.

1—ak.	15—parnā.
2—dūī.	16—shōṛē.
3—tīn.	17—satārē.
4—tsēur, tsōūr.	18—aṭhārē.
5—pants.	19—unī.
6—sh̲ah.	20—bīh.
7—satt.	23—tēbbī.
8—aṭṭh.	27—sēttēi.
9—naū.	29—unattēi.
10—dash̲.	30—thlīh.
11—yāhrē.	100—sh̲aun.
12—bāhrē.	1,000—hazār.
13—tēhrā.	100,000—lakkh.
14—tsēūde.	

Ordinal.

1st, paihlū.	5th, pantsaū.
2nd, dūīaū.	6th, sh̲ēīaū.
3rd, tīaū.	7th, sataū.
4th, tsōūraū.	10th, dash̲aū.

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addhū, half.
ḍaḍḍh, $1\frac{1}{2}$.
pauṇē dūī, $1\frac{3}{4}$.
suā dūī, $2\frac{1}{4}$.
ḍhāī, $2\frac{1}{2}$.
sāḍhē tsōūr, $4\frac{1}{2}$.

SENTENCES.

1. Tērō naū kuṇ ai? What is thy name?
2. Ēs ghōṛē rī kēṭlī umr ai? How much is this horse's age?
3. Iṭṭhā Kash̲mir kēṭlī dūr ai? From here how far is Kash̲mir?
4. Tishō bana rē kēṭlē maṭṭhē aṇ? How many are his father's sons?
5. Aū az dūrā haiṇṭṭā āu. To-day I from far walking came.

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6. Mērā cācē rō kō tisērī bēhṇī sāthī ḍlāōrō ai. My uncle's son with his sister is married.

7. Gharē chiṭṭē ghōṛē ri kāṭhī aē. In the house the white horse's saddle is.

8. Tisērā ṭhiggē puṛ kāṭhī lāth. On his back bind the saddle.

9. Mī tisērū maṭṭhū mast kuṭṭu. I beat his son much.

10. Tai dhārī puṛ bētahi tshēllī tsartē. On that hill he is grazing cows and sheep.

11. Tai būtē hēṭh ghōṛē puṛ bisharō ai. Under that tree he is sitting on a horse.

12. Tisērū ḍhlā apṇi bēhṇī kara baḍḍō ai. His brother is bigger than his sister.

13. Tisērū mul ḍhāi rupayyē aṇ. Its price is two and a half rupees.

14. Mairo bābō us nikre ghare mẽ bishtē. My father in that little house lives.

15. Tēs ēh rupayyō dē. Give him this rupee.

16. Tai rupayyē tēs kara āṇ. These rupees bring from him.

17. Tēs mast kuṭṭi shāli sī bauhd *or* bauhdā. Having beaten him much bind thou him with a rope.

18. Khūhō pāṇī kaḍḍh. From the well take out water.

19. Mī agri tsalath *or* tsalthēī. Before me walk (you.)

20. Kisērō kō tusan pitōrā ōrō ai? Whose son is coming after you?

21. Taī kas kara mullā āṇō? From whom hast thou bought it?

22. Ḍlauā rē ēkkī hētribalē kara. From a shopkeeper of the village.

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BHALĒSĪ (Bhalēs)

NOUNS.

Masculine.

Nouns in -ō.

	Sing.	*Plur.*
N.A.	ghōṛ -ō, horse	ghōṛā
G.	-ēū	ghōṛ kēn
D.	-ē	ghōṛ -au
Ab.	-ā	-ān
Ag.	-ē	-ē

Nouns in a Consonant.

N.A.	ghar, house	ghar
G.	ghar-ēū	ghar kēn
Ab.	-ā	ghar -ān
Ag.	-ē	-an

Nouns in -i.

N.A.	hāthi -i, elephant	-ī
G.	-ēū	-ī kēū
Ag.	-iē	-iē

Feminine.

Nouns in -i.

N.A.	kūī, girl	kūiā
G.	kūi -ēn	kui kēū
D.	-ē	kuĭ -an
Ab.	-ā	-ān
Ag.	-ē	-ē

Nouns in a Consonant.

N.A.	bhaiṇ, sister	bhaiṇ
G.	bhaiṇ -ēū	bhaiṇ -ī kēū
D.	-ā	-in
Ab.	-ā	-ian
Ag.	-ē	-iē

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Pronouns.

Sing.

	1st	2nd	3rd	oh, this
N.	aũ	tũ	sē. ōh	āh
G	mēu	tēu	usēū	isēū
D.A.	mĕĩ	tũi	us	is
L.	,, mā	,, mā	,, mā	,, mā
Ab.	mērā	tērā	usā	isā
Ag.	mĕĩ	tĕĩ	uni	ini

Plur

N.	as	tus	unā	iha
G.	asĕrū	tusĕrū	un kēũ	in kēũ
D.A.	ahan, asan	tuhan, tusan	onan	inan
L.	asan mã̃	tusan mã̃	,, mã̃	,, mã̃
Ab.	asān	tusān	unān	inān
Ag.	ahan, asan	tuhan, tusan	unhē	inhē

There is another form of the 3rd Pers. Pron. *tē*, which is thus declined:—

Sing. N. *tē*. G. *tusēū*. D.A. *tus*. L. *tus mã̃*. Ab. *tusā*. Ag. *tĕni*.

Plur. N *tinā*. G. *tin kēũ*. D.A. *tinan*. L. *tinan mã̃*. Ab. *tinan*. Ag. *tinhē*.

	Sing.		*Plur.*	
N.	kaṇū, who?	dzē, who	kaṇū	dzānā
G.	kisēū	dzisēū	kin kēū	dzin kēū
D.A.L.Ab.	kis, &c.	dzis, &c.	kin, &c.	dzin, &c.
Ag.	kēṇi	dzēni	kunhē	dzinhē

kōi, anyone, someone G. *kĕ̄rēū*. D. *kĕ̄ce*.

ki. what? G *kurēū*.

Other pronouns are *kich*, anything, something; *dzē kōi*, whosoever; *dzē kich*, whatsoever.

The abl. pl. of the personal pronouns reminds us of the Kuḷūi dialect, where we find *hesān* or *hesā na*, *tussān* or *tussā na*, *tinha na*, *inha na*.

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Adjectives.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension :—All adjectives ending in any letter other than *ō*, *ū*, *au*, *ō*, are indeclinable. Those ending in any of these letters change it to *-ē* for Obl. s. m., and N. pl. m., and ī for Fem. Sing. or Plur. The genitives of nouns and pronouns come under this rule, as *ghŏṛēī zīn*, the horse's saddle.

Comparison is expressed by the positive of the adjective used with the ablative of the noun or pronoun with which comparison is made as *chittā*, white (cf. Panjābī, *cittā* ; Kulūī *ch̲ēttā*, and *ch̲ittā* in Kulū Sirāj) *ād chittō*, whiter than this.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
ēhū, like this	*tēhū*, like that	*kēhū*, like what ?	*dzēhū*, like which
ēthur, so much or many	*tēthur*, so much or many	*kathur*, how much or many ?	*dzēthur*, as much or many

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Adverbs.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives.

(Time.)

buṇhe, now.	**ṭlēdhī**, day after tomorrow.
tĕssā, then.	**tsōūth**, day after that.
kĕssā, when ?	**hī**, yesterday.
dzĕssā, when.	**parē**, day before yesterday.
adz, to-day.	**tsōūth**, day before that.
kāla, tomorrow.	

(Place.)

ēṛē, here.	**dzēṛē**, where.
ōṛē, **tēṛē**, there.	**īṛiā**, from here.
kōrē, where ?	

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VERBS.

Auxiliary.

Pres.	I am, &c.	heũ	has	hā	ham	hath	ahan
Past	I was	Sing. m.	thiō	*f.* thē	Pl. m.	thiē	*f.* thī

Intransitive Verbs

khirkṇu, fall.

Pres. Subj.	khirk	-ã	-as	-ō	-am	-ath	-an
Fut.	khirk	-an *or* -ēn	-al *or* -ēl	-ēl	-kamal	-ēl	-an
Fem.		-ran	-ral	-ral	-amral	-ral	-ran
Imperat.	khirk khirkā						
Pres. Ind.	khirk	-tau *or* -tu	-tus *or* tōs		-tau *or* tu		
		-tam	-tath		-tē		
Fem.		-tē	tē	-tē	-tam	-tath	-tī
Impf. Ind.	khirk -tau thiã (*f.* -tē thẽ) Pl. -tẽ thiẽ (*f.* tī thī)						
Past. Ind.	khirk	-ō -ô *or* -au	-ō *or* -au	-au	-au	-ā	
Fem.		-ōi					
Pres. Perf.	khirkō *heũ or aheũ*, &c.						
Plupf.	khirkō thiō, &c.						
Past	*khirkōī*, having fallen						

Some verbs have slight irregularities.

bhōṇu, be, become.

Pres. Subj.	bhō	-a	-s	bhū	bhō -m	-th	-n
Pres. Ind.	bhŏt -au *or* -ô *or* -n						
Past Ind.	bhuō						

aiṇu, come.

Pres. Subj.	āiã	āis	āiē	ām	āith	āin
Fut.	āiu	āyăl	āyăl	āimăl	āyăl	āin
Imperat.	*ewi*	āiā				
Pres. Ind.	āiutō, &c.					
Past Ind.	āũō *f.* āũōī					
Partic.	*ānēbālō*, comer, about to come.					

gāhṇu, go.

Pres. Ind.	gāh	-ã	-as	-ē	-am	-ath	-an
Fut.	gāh	-an	-al	-al	-mal	-al	-an
Imperat.	gu	gāhā					
Pres. Ind.	gahãtō						
Past Ind.	gēũ	Pl. gē	F. Sing. & Pl.	gēī			

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Transitive Verbs.

kuṭṇu, beat.

Pres. Subj.	kuṭṭ	–ẽ̃	–aṡ	–ō	–aṇu	–aṇh	–aṇ
Fut.	koṭ	–ṭaṇ	–ṭaṇ	–ṭaṇ	–maṇ	–ṭaṇ	–ṭaṇ
Imperat.	kuṭ	kuṭṭā					
Pres. Ind.	kuṭ	–taṇ (*or* –tu *or* –tō)			–tuṡ *or* –tōs		
		–taṇ *or* –tu *or* –tō					
		–tam	–tath	–te			
Fem.	–tē	–tē	–tē	–tam	–tath	–ti	
Imperf. Ind.	kuṭ	–taṇ thiō (*f.* –tē –thē) Pl. –tē thiē (*f.* ti thī)					
Past Ind.	kuṭ	–tō (*f.* –tē Pl. ṭē *f.* ṭī) with agent case of subject, kuṭṭō agreeing with object.					
Pres. Perf.	kuṭṭō	hā with agent case of subject, kuṭṭō hā agreeing with object.					
Plupf.	kuṭṭō thiō with agent case of subject, kuṭṭō thiō agreeing with object.						
Partic.	*kuṭṭaṇ*, beating; *kuṭṭō* or *kuṭṭūō*, beaten.						

Some verbs exhibit minor divergences.

khāṇō, eat.

Past. Ind.	khãtō.
Fut.	khāṇ.
Past	khāū.
Partic.	*khāū* or *khōṇū*, eaten.

piṇō, drink.

Pres. Ind.	pĩtõ.
Fut.	piaṇ.
Past Partic.	pēōū.

dēṇō, give.

Pres. Ind.	dētō.
Fut.	dēṇ.
Past	dittōū.

dzōṇu, say.

Pres. Ind.	dzũtu.
Fut.	dzōṇ
Past	dzōũ.

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karnu, do.

Pres. Ind.	kartō.
Fut.	karn.
Past	kāṯ.

dzāṇṇu, know.

Pres. Ind.	dzāṇtu.
Fut.	dzāṇan
Past	dzāṇū.

śṇṇō, bring.

Pres. Ind.	ṇtō.
Fut.	aṇan.
Past	ŏṇō.

nēṇō, take, take away.

Pres. Ind.	nētō.
Fut.	nān.
Past	nōō.

Verbs appear to have two past participles, thus from *khāṇū*, eat, we have *khāā* and *khāāū*; from *gēḥṇu*, go, *gēā* and *gēāō*. Probably the shorter is the ordinary past participle, and the longer the stative participle, the meaning here being *eaten* and *in the state of having been eaten*, *gone*, and *in the state of having gone*.

The Pres. Subj. with a negative is used to express the sense of a negative Pres. Ind., *tū kyẽ rōṭī na khās*, why art thou not eating bread?

The Past Cond. is rendered by the Pres. Subj. with *thiō*:—*tū es hiō aũ kuṭẽ thiō*, if thou hadst come I would have beaten thee.

In the sentences below *aheũ* and *āhẽ* or *āhē* will be noticed for *heũ* and *hā* in the present auxiliary. Probably *a* may be prefixed all through the tense.

Bhaḷēsi does not differ greatly from Bhadrawāhī. The following words as compared with the corresponding words in the Bhadrawāhī list will show the approximation.

bāb, bājī, father	hōkut, son
hal, mother.	kō, ,,
kāk, brother	kūr, daughter
bhēī, ,,	kui, ,,
binyi, sister.	rōn, husband.
bhaiṇ, ,,	mexnaṣh, husband

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zanān, wife.
mṇṭéār, man.
kuẽũñsh, (nasal *n*), woman.
kō, boy.
kuī, girl.
gōr, cowherd.
puhāl, shepherd.
tsōr, thief.
ghōṛ –ō, horse.
–ē, mare.
dũnt, ox.
gaũ, cow.
bhaī, buffalo.
tshĕrṣō, he-goat.
tshĕllē, she-goat.
ḍhḷcḍḍ, sheep.
kutar, dog.
kutrē, bitch.
ewtsh, black bear.
ḍhḷibbhū, red bear.
dlāg, leopard.
khōtrū, ass.

Sentences.

1. Tēū naũ kē hā? What is thy name?
2. Ēs ghōṛēī kĕthrī umbar hā? How much is this horse's age?
3. Iṛīẽ Kashmīr kĕthrī hā? From here how much is Kashmīr?
4. Tē habā gharē maṭh kĕthar ahan? In thy father's house how many sons are there?
5. Aũ ada dūruā haṭhī āũō āheũ. I to-day from far walking have come.
6. Mōũ piṭlāō kō tisēī bhaiṇ sāthēñ biāhō āhō. My uncle's son is married with his sister.
7. Gharē mada chittē ghōṛēī zin āhē. In the house is the white horse's saddle.
8. Tisēī piṭṭhē puṭṭh zin kashā. Upon its back bind the saddle.
9. Mãĩ tisāū kō matō kuṭṭō. I beat his boy much.
10. Tē dhārō puṭṭh gauã tshĕlli tsārtō āhē. He upon the hill cows and goats grazing is.
11. Us buṭṭē hĕṭṭhō ghōṛē puṭṭh tē bisḥōū āhā. Under that tree upon a horse he seated is.
12. Tisēũ bhēī apṇī bhaiṇā baṛō āhē. His brother is bigger than his sister.
13. Tisēũ mul aḍhāī rupayyō hā. Its price is two and a half rupees.
14. Mēũ bābō us nikṛū gharē mada bhōtō. My father lives in that little house.
15. Us rupayyē dĕth. Give him rupees.
16. Usā rupayyē āṇī tshaḍḍ. From him take (those) rupees.
17. Tē hacchō kuṭṭath tē shālī sāī baunhath. Beat him well and bind him with ropes.

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18. Khūhā pāṇī kaḍh. From the well take out water.
19. Mērā āgrē ṭaṭa. Walk in front of me.
20. Kisēū kō tērā paṭṭē āiṭō. Whose boy comes behind thee?
21. Tēī kisā mullē āṇō? From whom hast thou brought it?
22. Ḍiaūā baṭṭībālō kaṇēā aṇō. From the village from a shopkeeper (I have) taken it.

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PĀḌARĪ.

Nouns.

Masculine.

Nouns in *–ā.*

	Sing.	*Plur.*
N.	ghŏṛ–ā, horse	ghōṛ–ē
G.	–ar	–ī kar
D.	–as	–ī
Ab.	ĕl	–ī kal
Ag.	–ē	–ī

Nouns in a Consonant.

N.	badhēl, ox	badhēl
G.	badhēl –ar	badhēl kar
D.	–as	badhēl
Ab.	–ēl	badhēl kal
Ag.	–ē	badhēlē

bab, father, has G. *bābbar*; D. *bābbas*; Ab. *bābbal*; Ag. *bābbē*.

Nouns in *–i.*

N.	hāthĭ	hāthī
G.	haithiar	haithī kar
Ag.	haithi	haithī

Feminine.

Nouns in *–i.*

N.	kŏī	kūī
G.	kūy –ar	kūī kar
D.	–as	kūī
Ab.	–al	kūī kal
Ag.	kūī	kūī

ghōṛī, mare, has G. *ghuṛĕr*; D. *ghuṛēs*.

Nouns in Consonant.

bhēṇ, sister, has G. *bhĕṇar*; Pl. *bhiṇ*; G. *bhiṇi kar*.

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PRONOUNS.

Sing.

	1st	2nd	3rd	ēh, this
N.	aũ	tū	ōh	āh
G.	mēēṇ, maṇ	tēēṇ, tōṇ	tasar	asar
D.	mauī, maī	tōū	tus	as
Ab.	māl	tāl	tasal	asal
Ag.	maī	taī	tēīnī	ēinī

Plur.

N.	as	tus	ũhṇ	èēũhṇ
G.	hiēṇ	tōhṇ	taī kar	aī kar
D.	āsē	tusā	taiṇhā	aiṇhē
Ab.	as kal	tus kal	taī kal	aī kal
Ag.	āsē	tusē	taṇhā	aiṇhē

kāṇh, who? has G. *kasar*; Ab. *kasal*; Ag. *kēīn*.
kī, what? has G. *kurēr*.

Other pronouns are *dzē*, who; *kĭch*, something, anything; *dzē kaṇē*, whoever; *dzē kĭch*, whatever.

There is a neuter form of the 3rd personal pronoun, sometimes used in the locative (with postpositions) for inanimate objects; as *taṭh kuṭhī ãndar*, in that house. It is found also in Kashmirī.

ADJECTIVES.

Adjectives used as nouns are declined as nouns; otherwise they do not appear to be declined. See sentences 4, 6, 7, 8, 12 at the end.

Comparison is expressed by means of the positive of the adjective with the ablative of the noun or pronoun with which comparison is made, as:—*chĕta*, white; *tasal chĕta*, whiter than that.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
eurh, like this	toũrh, like that	kĕõrh, like what?	dzĕõrh, like which
attar, so much or many	tattar, so much or many	kattar, how much or many?	dzattar, as much or many

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Adverbs.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives:—

(*Time.*)

himmĩ, now.
tapal, then.
kapal, when?
dzapal, when.
s̲hūi, tomorrow.
tlēan, day after tomorrow.
tsōūthī, day after that.
hī, yesterday.
parē, day before yesterday.
tsōūthī, day before that.
ka^{i}d^{i}, sometimes, ever.
ka^{i}d^{i} na, never.
ka^{i}d^{i} ka^{i}d^{i}, sometimes.

(*Place.*)

īēūr, here.
ĕēūl, „
ōṭṭh, „
tār, tōr, there.
ŏl, „
ōṭṭh, „
taṭṭh, „
tal, „
kōr, where?
kŏl, „
kōṭṭh, „
dzār, where.
dzal, where.
dzaṭṭh, „
iēūr tikar, up to here.
irī, from here.
bĩh, up.
naiṇḍ, down.
nērĕ, near.
dūr, far.
agar, in front.
paĩttar, behind.
ândar, inside.
bāhr, outside.

Others are *kyĕs*, why; ã, yes; na, no; *chēr*, well; *kasūl*, quickly. *is galar dōstī*, for this reason.

Conjunction.

dzaṅ, if.

Prepositions.

The commonest prepositions have been mentioned in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond.
wār, on this side.
ândar, in.
paḍ, beneath.
peur, upon.
maĩ peur, near me.
maĩ samēt, with me.
tasar dōstī, for him.
tānē peur, towards them.

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VERBS.

Auxiliary.

Pres.	I am, &c., mas. hau^{s}, fem. hin^{i}, all through.
Past	I was. Sing. m. thē^{a}, *f.* thī, Pl. thēē, *f.* thi.

Intransitive.

dzhēṛaṇ, fall.

Fut.	dzhāṛ	-al	-al	-al	dzhuṛal	dzhāṛ -nal	-nal
Fem.	dzhaiṛ	-ēl	-ēl	-ēl	dzhuṛ -ēl	dzhaiṛ -nĕ^{i}l^{i}	-nĕ^{i}l^{i}
Imper.	dzhāṛ						
Past Cond. or							
Pres. Ind.	dzhāṛ -ua, Pl. dzhaiṛnē.						
Fem.	dzhaiṛnī, all through.						
Impf. Ind.	dzhāṛua thē^{a}, Pl. dzhaiṛuĕ thēĕ						
Fem.	dzhaiṛnī thi.						
Past Ind.	dzhāṛa, Pl. dzhaiṛē.						
Fem.	dzhaiṛī						
Part.	*dzhāṛua*, falling; *dzhaiṛ^{i}-kar*, having fallen.						

The following show slight variations :—

bhōṇ, be, become.

Fut.	bhōl	bhōl	bhāl	bhāl	bhōnal	bhōnal
Fem.	bhō^{i}l	bhonē^{i}l^{i}				
Past Cond. or						
Pres. Ind.	bhōana, *f.* bhu^{i}nn^{i}					
Past Ind.	bhō, Pl. bhōē, *f.* bhūi.					

adzaṇ, come.

Fut.	ŏzal	ŏzal	ăzal	ózul	aznal	aznal
Fem.	azil	ĕznil				
Imperat.	aih	adzai				
Pres. Ind.	azua, Pl. aznē, *f.* aizni					
Past	ā, *f.* āē, Pl. āē, *f.* āi					

ghēṇ, go.

Fut.	ghaū ghēl ghāl, &c.
Imperat.	gah ghē
Pres. Ind.	ghĕua
Past	gâ, *f.* gāi, Pl. gāē, *f.* gāi.

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bēsẖaṇ, remain, sit.

Fut.	bīsẖul bēsẖal bēsẖal bīsẖul bēsẖnal bēsẖnal
Fem.	bēsẖēl "
Imperat.	bēsẖ bēsẖai
Pres. Ind.	bāsẖna
Past	bēṭhā
Part.	*bīṭhōr*, in the state of having sat.

Transitive Verbs.

kŏṭaṇ.

Fut.	kūṭal kŏṭal kōṭal kūṭal kŏṭnal kōṭnal
Fem.	kūṭal kŏĕṭēl kŏĕṭēl kūṭal kuṭnĕ'l[1] kuṭnē'l[1]
Imperat.	kŏṭ kŏṭai
Pres. Ind. or Past Cond.	kŏṭnă, Pl. kŏṭnŏ, fem. kŏĕṭni
Imperf.	kōṭn –ath –ath –ath –ēth –ēth –ĕth
Fem.	kŏĕṭnĕth[2], all through.
Past	kŏṭṭa (Pl. kŏṭṭā, *f.* kŏĕṭṭī), with agent case of subject; kŏṭṭa agreeing with the object.
Part.	*kōṭnă*, beating; *kŏṭṭa*, beaten; *kōṭōr*, in the state of having been beaten, *kōiṭkar*, having beaten.

khāṇ, eat.

Pres. Ind.	khānna
Past	khā, *f.* khaīī.

pīṇ, drink.

Pres. Ind.	pină
Past	piā, *f.* pi
Part.	*pīōr*, in the state of having been drunk.

diṇ or **dēṇ**, give.

Pres. Ind.	dyŏn[a]
Fut.	daū dēāl, &c.
Past	dyittā

lēṇ, take.

Pres. Ind.	lenā
Fut.	lēū lēāl, &c.
Past	lēa
Part.	*lēaur*, in the state of having been taken.

bōlaṇ, speak.

Pres. Ind.	bōnna
Part.	*bŏlōr*, in the state of having spoken.

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karaṇ, do.

Pres. Ind.	karuṅ.
Fut.	kŭrul
Past	kēā
Part.	*kēaur*, in the state of having been done.

ghīn (*ghin*) *adzaṇ*, bring, and *ghin ghēṇ*, take away, are conjugated like *adzaṇ*, come, and *ghēṇ*, go, respectively. With this *ghin*, having the sense of *take*, should be compared Lahndā *ghiaṇā*, take.

It will be noticed that two forms of the 1st Sing. Fut. are found, one ending in nasal *ũ*, apparently confined to verbs whose roots end in a vowel, as *ghuũ*, from *ghēṇ*, go; *duũ*, from *dīṇ* or *dēṇ*, give; *lẽũ*, from *lēṇ*, take; the other being the ordinary form in *-l* or *-ul*, as *kŏrul*, from *karṇa*, do; *bi̲ẖul*, from *bēṣẖaṇ*, sit.

Epenthetical vowel changes are not uncommon. Thus from *baṇāṇ*, make, we have *baṇaiṇ dēṇ* or *baṇaiṇī dĕṇ* (Urdu, *banā dēnā*); from *rakkhaṇ*, place, *raikh tshar* or *raikhī tshar* (Urdu, *rakh chor*); from *paṛhaṇ*, read, *paṛhaiṇ dē* or *paṛhaiṇī dē* (Urdu, *paṛh dē*). So *khalaṇ*, cause to eat, changes to *khalaiṇ* when in agreement with a fem. noun; *dzhāṛuā*, falling, has pl. *dzhaiṛnĕ* and fem. *dzhaiṛn*^{i}, and *dzhaṛ*^{i} *kar* having fallen; fut. *dzhāṛnal* has fem. *dzhaiṛnĕ*^{i}*l*^{i}; *bhōnuā*, being, has fem. *bhu'nn*^{i}; fut. *bhōnal* (I shall be) has f. *bhunĕ*^{i}*l*^{i}; see verbs passim.

The *ĕ* in *thēĕ* and *kŏĕṭnī* above and in *hinĕ* and *hanĕ* below (sentences 4 and 13) should, strictly speaking, be above the line. On account of difficulties of type it is printed on the line.

NUMERALS.

1—yak.	11—yārah.
2—dūī.	12—bārah.
3—tlāē.	13—tēīrah.
4—tsōur.	14—candah.
5—pāuz.	15—paudrah.
6—tshai.	16—shōṛāh.
7—satt.	17—satārah.
8—aṭṭh.	18—aṭhārah.
9—naun.	19—unnīh.
10—dasẖ.	20—bih.

The first syllable of *dūī* and *tlāē* and *shōṛāh* is pronounced very long. It is probable that the common people count by scores and do not use separate numbers between 20 and 100 (*sau*). The following numbers used by some are doubtless due to communication with towns.

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27—sataiī.
29—uṇaitrī.
30—trīh.
37—sattattrī.
39—uṇtālī.
40—cālīh.
47—satālī.
49—uṇunjā.
50—panjāh.
57—satunja.
59—unāṭh.
60—shaṭṭh.
67—satāṭh.
69—unhattar.
70—sahattar.
77—saṭhattar (pronounced sat-hattar).
79—uṇāsī.
80—assī.
87—sataāsi.
89—uṇānmē.
90—nabbē.
97—satānmē.
100—sau.

List of Common Nouns, Adjectives and Verbs.

bab, father.
ij, mother.
bhāē, brother.
bhāṇ, sister.
kuā, son.
kōī, daughter.
dhaiṇī, husband.
dzuil, wife.
mauhṇu, man.
khihōn, woman.
ghiōṇū, ,,
gĕŏbhar, boy.
kōī, girl.
pahāl, shepherd.
tsōr, thief.
ghōṛ-ā, horse.
-ī, mare.
badhōl, ox.
gā, cow.
maĩh, buffalo.
bakr-ā, he-goat.
-i, she-goat.
daiṇgī, sheep.
kōt-ar, dog.
-ēr, bitch.
yatsh, bear.
dlābg, leopard.
gadhā, ass.
sūr, pig.
kŏkkaṛ, cock.
kŏkaiṛ, hen.
balū, male cat.
balai, female cat.
ūṭh, camel.
pōkkhar, bird.
glēz, kite.
sugaʰl, fox.
hāthi, elephant.
hat, hand.
khur, foot.
nakk, nose.
ṭīr, eye.
tŏtar, face.
dann, tooth.
kann, ear.
rōṭṭh, hair.
nagir, head.
dzŏbh, tongue.
pēṭ, stomach.
pyiṭṭh, back.
jān, body.
katāb, book.
kalam, pen.
manzā, bed.
ghar, house.
gaḍōṛ, river.

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pāaiṇ, stream (water).
phāṭ, hill.
mādāu, plain.
baiṅg^{i}, field.
ruaiṭ^{i}, bread.
paaiṇ, water.
gĕĕh, wheat.
kukkur^{i}, maize.
bōṭṭ, tree.
ṭhāō, village.
shaihr, town.
baṇ, jungle.
macch^{i}, fish.
bat, way.
phal, fruit.
mās, meat.
duddh, milk.
ṭhūl, egg.
ghīū (accent on second syllable), ghi.
tāl, oil.
tshāh, buttermilk.
dīsū, day.
rāt, night.
dius, sun.
tsainnē, moon.
tara, star.
bāt, wind.
mēgh, rain.
dhupp, sunshine.
bhārā, loud.
bēdzā, seed.
lōh, iron.
chēṛ, good, clean, beautiful.
burā, bad.
bŏṛā, big.
māṭhar, small.
nimtā, lazy.
khara, wise.
bētal, ignorant.
hasāl, swift.
pain, sharp.
adhām, high.
alag, ugly.
atārā (accent on second syllable), ugly.
ṭhaṇḍā, cold.
tāttā, hot.
mēṭṭhā, sweet.
tĕār, ready.
kam, less, little.
matā, more, much.
sobh, all.
bhōṇ, be.
adzaṇ, come.
ghēṇ, go.
bēshaṇ, sit, remain.
lēṇ, take.
diṇ, dēṇ, give.
dzhāṛaṇ, fall.
kharbhōṇ, stand (*lit.* become standing).
hēraṇ, see, look.
khāṇ, eat.
piṇ, drink.
bōlaṇ, speak, say.
uṇhaṇ, sleep.
karaṇ, do.
kuṭaṇ, beat, strike.
paryaṇaṇ, recognise.
puzhaṇ, arrive.
nashaṇ, run.
nash ghēṇ, run away.
baṇāṇ, make.
rakkhaṇ, place.
hak dēṇ (diṇ), call, (*lit.* give call.)
mēaṇ, meet, be obtained.
shitsaṇ, learn.
parhaṇ, read.
lyĕkhaṇ, write.
muraṇ, die.
khuṇaṇ, hear.
ghiraṇ, move away.

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paiṭi adzaṇ, come back.
haṇḍaṇ, flow.
ṣhatsaṇ, fight.
dziitaṇ, win.
hāraṇ, be defeated.
haṇḍi ghēṇ, go away.
tsharaṇ, sow.
dzōṭē dēṇ, plough.
khalaṇ, cause to eat.
piaṇ, cause to drink.
khuṇāṇ, cause to hear.
tsaraṇ, graze.
tsāraṇ, cause to graze.
uṇhaṇ, lie down.

SENTENCES.

1. Tan nā ki han[a]? What is thy name?

2. Ēh ghōṛar kat barh han[a]? How many years has his horse?

3. Iṛi Kaṣḥmīr katēṛī dūr haiuī? From here how far is Kashmir?

4. Tiēṇ bābbar kat gōbhar hinĕ? How many sons has your father?

5. Ādz aū baṛā dūral aur han[a]. To-day I from very far have come.

6. Miēṇ māṭhar bābbar gēōbhur tasēr bhēṇi samēt bĕāh kĕō na (*or* kĕōr han[a]). My uncle's (small father's) son has married his sister.

7. Gīh chēta ghōṛar kāṭhi hin[i]. In the house the white horse's saddle is.

8. Tasĕr piṭṭh par tsharē. Put it on his back.

9. Maī tasar kŏā matā kŏṭā. I beat his son much.

10. Sē phāṭ pear gēi tē beu[i]kēr tsārna. He on the hill is grazing cows and goats.

11. Sē tas bŏṭṭē paḍ ghōṛē pear biṭhōr han[a]. He under that tree is seated on a horse.

12. Tasar bhāē apaṇ bhēṇal bŏṛa han[a]. His brother is bigger than his sister.

13. Tasar mal tlāē rupaē hanē. Its price is three rupees.

14. Miēṇ bāb tath māṭhar kuṭhī āndar han[a]. My father is in that small house.

15. Tas rupaē dēi tsharē. Give him rupees.

16. Tasal rupayyē jal adzai. From him bring rupees.

17. Tas maihn kŏiṭikar radzūṛī kī dlaiṇḍhē. Having beaten him well bind him with ropes.

18. Khūhal pāaiṇ kaḍḍh. From the well draw water.

19. Mal agar agar haṇḍ (haṇḍh). Before me walk.

20. Tiēṇ poaittar kasar kŏā han[a]? Whose boy is behind you?

21. Sē kasal mullē āna? From whom did you buy that?

22. Thāwar haṭi ēttah āna. From the shopkeeper of the village I brought it.

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SANSI GLOSSARIES.

INTRODUCTION.

In the Panjāb census of 1901 no less than 18,180 person were returned as belonging to the criminal tribe of the Sānsis. In describing them perhaps I may be permitted to quote words I have used elsewhere. "The Sānsis are a deeply interesting people. Sunk low in the scale of civilisation, addicted by nature and education to criminal habits, clinging to traditional beliefs peculiarly their own, living in the midst of, yet holding aloof from, other races, they invite the attention of students of ethnology and students of comparative religion alike. But their linguistic interest is paramount. Being criminals, they conceal their language with scrupulous and extraordinary care. The Sānsi dialect may be subdivided into two, the main dialect and the criminal variation. While the former will certainly repay time spent on it by students of language, the chief interest lies undoubtedly in the latter. Here we have the remarkable phenomenon of a dialect which owes its origin to deliberate fabrication for the purpose of aiding and abetting crime. Sānsis themselves are unaware of its source; yet in the presence of strangers they unconsciously use a dialect which is not a growth but a conscious manufacture. So much has this now become part of themselves that Sānsis from all parts of the Panjāb will speak the same dialect, and be ignorant of the fact that what they call their language is partially, at least, a conscious imposture, a deliberate fraud, a carefully laid plot to keep in natural darkness deeds which would not bear the light."

The difference between the criminal variation and ordinary dialect consists mainly in the greater use in the former of strange words and in the systematic disguising of common words. In every-day speech they do not specially disguise their words; but it must not be forgotten that their dialect is different from Panjābi or Urdū or Hindi. It is not a thieves' argot: it is a distinct dialect. An account of its grammar, which I wrote seven years ago, will be found in the Journal of the Asiatic Society of Bengal, Vol. LXX, Part I, No. 1, 1901, p. 7 *ff*. Young children speak the ordinary dialect; they are not able to make the necessary criminal alterations. In fact I am inclined to think that the criminal

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variety will come to be less and less used as the Sāsīs habituate themselves more and more to the practices of respectable society. At present most of them, in the Panjāb at any rate, live in Government Reservations under strict discipline. Many, however, on special license live scattered here and there in various towns and villages.

There is no doubt that their grammar and vocabulary are affected by surrounding languages. The glossaries here given consist of words used by Sāsīs who live in the Panjāb. They certainly have a Panjabi colouring which would be lacking in the speech of Sāsīs who had never been out of the United Provinces. Yet the great majority of the words must be the same for all.

For convenience sake I have divided the words into two parts—first, those which appear to me to be natural Sāsī words, and second, those which appear to have been deliberately altered from Panjābī or Urdū or Hindi words. Opinions may differ as to which are original words and which are disguised, but it is not a matter of great importance. This division, which in any case will be approximately correct, has been made merely for the sake of facility of reference.

The altered words call for some explanation. Sāsis can, when there is need, change the form of any word, and a vocabulary to include all such changed words would be co-extensive with a dictionary of the language of Panjābī villages. In this glossary I have inserted only those not very numerous words whose altered forms have become so stereotyped as to be virtually new words.

The following are the commonest changes. The Roman numerals refer to the section of the glossaries :—

g is sometimes inserted when *r* or *ṛ* is both followed and preceded by a vowel (*h* not being considered) :—as, *jēhṛgā, kēhṛgā, mērgā, tērgā, mhārgā, tuhārgā, nhārgā*, from *jēhṛa, kēhṛā, mērā, tērā, mhārā, tuhārā, sarā* (all in XVII). It is inserted also in *kōygē* (XVIII) from *kōī*.

Words beginning with *ā* frequently change *ā* to *kō* ; as, *kōṭhnī* (X), *kōṭṭh* (XIII), *kōnnā* (XIV), *kōdhā* and *kōṭh* (XVII), *kōj* (XVII), from *ādmī, āṭā, āuṇa, ādhā, āṭh, āj*. *Cf.* also *khōṭh* (XII), from *kāṭh*.

Words beginning with *u* often alter it to *ku* ; as, *kukkhī* (XII), *kurṛī* (XIV), *kuggē* and *kundar* (XVIII), from *ukkhī, urṛī, uggē, andar*. Cf. also *kuṭī* (XIV) from *huṭṭī*.

Kahnā and *rahna* become *kauhgṇā* and *rauhgṇā* (XVI), *hōnā, dēnā, lēnā* become *hōpṇā, dēpṇā, lēpṇā* (XVI).

Words beginning with a vowel or with *h* followed by a vowel, often

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prefix *b* (or substitute it for *h*) as, *bindū* (X), *bēk*, *bēā* (XVII), *biv*, *bēṭhī* (XVIII), for *Hindū*, *ēk*, *ēā*, *iv*, *ēṭhī*.

Words beginning with *p* generally change *p* to *n*, as *naiṛ*, *nēṭ* (XII), *nāgg* (XIV), *narhnā* and *nūchṇā* (XVI), *nanj*, *nāc* and *nanjāh* (XVII), *narēā* (XVIII), *nhiṭṭā*, from *pair*, *pēṭ*, *pāgg*, *parhna*, *pūchnā*, *panj*, *pānc*, *panjāh*, *parsū*, *phiṭṭā*.

Words beginning with *b* generally change *b* to *c* or *ch*; as, *chattū* (X), *chuhā* (XIV), *cōlī* (XV), *chaṭāṇā* (XVI), *chauki* (XVII), *chuṭak*, and *chāhar* (XVIII), from *Bhattū*, *buhā*, *bōlī*, *batānā*, *bahut*, *bhalak bāhar*.

n is used as a disguising letter for various other words, as, *nhīk* (XVII) from *thīk*, *nhāṇēdār* (X) from *thāṇēdār*, *nhāṇā* (XIV) from *thāna*, *nikat* (XIV) from *tikat*, *nāmbū* (XIV) from *tōmbū*, *nālī* (XIV) from *tālī*, *nālī* (XVII) from *cōlī*, *nārī* (XV) from *cārī*, *nhōllē* (XIII) from *chōllē*, *nhikhṇā* (XVI) from *sīkhnā*, *nhiv* (XII) from *sir*, *nhakkā* (XVII) from *sakkā*, *nāhb* (X) from *sāhb* (*ṣāḥb*), *naihr* (XIV) from *shahr*.

Different letters are changed to *kh*.

khikhṇā (XVI) from *likhnā*; *kharjī* (XV) from *marjī*; *khīkā*, *khas*, *khīs*, and *khassī* (XVII) from *sikā*, *das*, *bis*, and *assī*.

kha is more or less indiscriminately prefixed to words as *khaṛājū* (XVII) for *rājī*; *khaḍīthā* for *dīṭhā*, seen; *khaḍēpayyrā* for *dēpayyrā* = *dēṇyā*, I will give.

kh is prefixed in *khūpar*, *khūparā* (XVIII) from *ūpar*.

ḍha is similarly employed, as *ḍhagalh*, from *galh*, throat.

Some words transpose prominent consonants, as *cōmī* from *mōcī* (X) and *chāmī* from *māchi* (X).

k is changed to *r* in *runjī* and *rhāṭ* (XIV), from *kunjī* and *khāṭ*.

b is employed in *bēndra* (XIV), from *jandrā*; *ban* (XV), from *san*; and *baunā* (XIV), from *sōna*.

There are still other changes which hardly admit of classification. Thus from *cār*, we get *cauy*; from *cayyā*, *cēyguā*; and from *bhūkhā jhūkha* (all in XIII), from *Musalmān*, *Dhumalmān*; and from *sipāhī*, *gupāhī* (X); from *ṣandūq*, *nadhūk*, and from *lāṭhi*, *harlāṭhī* (XIV); from *nikalnā*, *khigaḷṇā*; and from *rakhnā*, *rēkhuaṇā* (XVI); from *nanihrā*, *chaihr* or *chaihrā* (XI); from *duhāī*, *duhāṇgī* (XVIII).

Pronunciation calls for a few remarks. In the Panjāb Sāaf pronounce most words as Panjābīs would pronounce them. There are, however, special points to be noticed. They have, in some words, a peculiar fashion of shutting off a long vowel. These words, so far as I have noticed, are monosyllabic. In the glossaries which follow, this

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vowel is indicated by the doubling of the consonant which follows; thus, *nātt*, load of grain; *bass*, boiled fat; *khūpp*, salt; *bāpp* father; *pūtt*, son; *gāṇḍḍ*, anus. Verbs which end in *āṇā*, have the first *a* greatly lengthened in the present participle. Thus in *gumātā* and *batātā*, from *gumāṇā* and *batāṇā*, the middle vowel is strangely prolonged. A similar remark applies to the first vowel of some past participles. Thus, *huā*, *kiyā*, *diyā* in Urdū, become *hūwwa*, *kiyyā*, *diyyā* in Sāsī, the first vowel being very long. This is the case also with the *u* of *kūā*, well (see V).

In the vocabularies interest attaches to the legal words *cārāwā*, advocate; *carāwī* the *carāwā's* wages; *gaḍḍī*, plaintiff or defendant; *bindā*, ordeal; *dhō*, fee of one rupee; *sair*, legal statement; *saihi*, notice or warning; *rāv* and *jāt*, justice or judgment; *bērāsi*, injustice. The words relating to stealing or cattle-poisoning are also worthy of notice. They are *haut* and *gaim*, thief; *chaggī*, *daũlī* and *lakri*, poisoned stabbing instruments; *gōlī*, *tĕarī* and *thīmā*, poison; *gauṇā*, place in the inside of the throat for concealing coins; *tōubū*, 'jemmy'; *kōkā*, sign; *pīṇgī*, following up a thief; *haulī* and *gaimī*, theft.

The glossary of original words contains 300 words including feminine forms, or, excluding the latter, 265 words. I cannot hope that I have secured all the special words employed by Panjāb Sāsis, but I do not think their vocabulary can be much more extensive than is here represented. The glossary of disguised words comprises 126 words, excluding feminine forms. These figures do not take account of the Appendix. It is interesting to reflect that the vocabulary of a criminal tribe is, after all, not very large, even in the case of a dialect so well composed and so clearly defined as that of the Sāsis. Owing, however, to the system of disguise, it is quite impossible for one not initiated to understand anything at all of a Sāsī conversation when the speakers do not desire to be understood. The linguistic interest of the dialect is out of all proportion to the extent of its vocabulary.

This is not the place for entering upon a discussion of the linguistic position of the Sāsī dialect. It is sufficient to say that it, like Gujurī, is closely connected with the Rājasthānī system of dialects. These in turn have a marked resemblance to the forms of speech found between Camba and Simla. The causes of this connection are still in obscurity, but we may look for a scholarly and valuable pronouncement on the subject from the pen of Dr. G. A. Grierson in one of the forthcoming volumes of the Linguistic Survey of India. Dr. Grierson has referred briefly to the matter in the chapter on Languages in the Report

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of the Census of India, 1901. On pp. 70-72, of Part IV of this Volume, I have mentioned some of the points of resemblance between Sāsī and other dialects. It seems hardly profitable at present to continue the investigation much further on the same lines, but those desirous of working out further similarities may compare the sketch of Sāsī Grammar referred to above with the dialects treated of in Parts I to III here. In the meantime the following comparative table, supplementary to pp. 70-72 of Part IV will be sufficient. The practical identity of the Sāsī Future with that found in Mandēāḷī, Sukēti and Bilaspūrī (see below) is very remarkable.

	1st Per. Pron Nom.	*1st Plur. Gen.*	*2nd Plur. Gen.*
Sāsi	haũ	mhārɑ	tuhārā
Baghāṭi	aũ	māhrā	tāhra
Kiũṭhali	ã	māhrō	
Kōṭ Gurūī		māhro	tharō
Inner Sirājī	hɛ̃	mhārau	tharau
Outer Sirāji	hɔ̃	mhārō	thārō
Maṇḍēāḷi	haũ	mhārā	
Kāṇgṛi	hɔ̃	mharā	
Bhaṭēsḷi			tuhāṛɑ

Kuḷūī and Saīnjī have *haũ*, Curāhi, Bhadrawāhi, Bhalēsī and Pāḍari *aũ*; Eastern Kiũṭhali *aẽ*; and Kōṭkhāi ã.

The Sāsī Agent Sing. ends in *-ɛ*. In Kāṇgṛi it generally ends in the same way.

The Sāsi future ends in *ŋgṛā* or *gg*: thus we have *hōŋgṛā* or *hōgg* I shall be, *mārɑŋgṛā*, or *mārɑŋg*, I shall eat. The Future in *gg* is reproduced exactly in Maṇḍi and Sukēt, where we have *hɑgg* (or *hāghā*) and *mārɑŋg* (or *mārghā*), that in *ggṛā* is found in Bilāspūr, the state adjoining Sukēt on the south, where we get *hōggṛā* and *mārɑŋgṛā*. W. Bilāspur has *hɑŋghṛā* and *mārɑŋghṛā*. Compare with this Kāṇgṛi *hāŋghā* and *mārghā*, Bhaṭēsḷi *hɑŋghā* and *māhɑghā*.

The following is a table of Adverbs of place:—

	here	there	whom?	where?
Sāsi	ēṭṭhi	ōṭṭhi	kuṛē	jaṛē
Curahī	ēṭṭhɪ	ōṭṭhɪ	kōre	jēṛē
Bhadrawāhī			kōṛi	zaṛi
Bhalēsi			kŏṛē	dzĕṛē
Pāḍarī			kŏṛ	zāṛ

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Pronouns he, she, it or that, and this.

	Agent Sing.	*Oblique Plur.*
Sẽsi	uṇ iṇ	ṇ retained throughout
Bhadrawāhi	uṇi iṇi	ṇ retained throughout

The dialects which, like Sẽsi, make their Pres. Part. in *-tā* are Ourāhi, Bhadrawāhi, Bhalēsi and Pāḍari.

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GLOSSARY OF SANSI WORDS

Note.—References to other Sāsī words are to the same section of the Glossary unless when otherwise specified.

I.—People.

badiā, snake-charmer, *f.* badiāṇī.

bōgrā, watchman (caukidār) or police inspector (thānādār).

bâhṇ, sister.

bailā, Cūhṛā, *f.* baili (see *cūcṇō*, *gōlīō*, *nōkh*).

bāpp, father.

bārnī, wife.

baut, thief (see *gaim*).

bhatāṇī, Sāsī woman.

bhattū, Sāsī man (in the Cūhṛā argot *bhātū*). [*kīṇjā*).

bitrī, khattrī, *f.* bitrāṇī (see

bōgnā, faqīr.

bōrā, boy (see *mūṇḍā*, *nēōkḷā*).

bōrī, girl (see *mūṇḍī*, *nēōkḷī*, *nikkī*).

chāmk, Brahman, *f.* chāmkāṇī.

cuṛāwā, advocate in Sāsī dispute (see *gaḍḍī*; also *aṛāwī*, *dhū*, *sair* in V, and *saikl* in VI).

cyūṛ, Sikkh, *f.* cyūṛāṇī.

cūcṇā, Cūhṛā (see *bailō*), *f.* cūcṇī.

ḍhāmṇū, husband.

gaḍḍī, plaintiff or defendant (see *cuṛāwā*).

gaim, thief (*cf.* Qasāī word *gaimō* or *gaimbā* (see *baut*).

gajēṭā, non-lowcaste boy.

gajēṭī, non-lowcaste girl.

gōlīā, Cūhṛā, *f.* gōllaṇ (see *bailā*).

kajjā, Jāṭ, *f.* kajjī (English *codger*? See *kheṭā*).

kaka, father's younger brother.

kākī, wife of preceding.

khēṭā, Jāṭ, *f.* khēṭī (see *kajjā*).

kīṇīā, khattrī (see *bitrī*), *f.* kiṇiāṇī.

kūmbhḷā, potter (Urdu *kumhār*), *f.* kūmbhḷāṇī.

maantī, mother.

munchī, writer, &c.

mūṇḍā, boy (see *bōrā*).

mūṇḍī, girl (see *bōrī*).

naīṭhī, barber (Urdu *nāī*).

nēōkḷā, nēklā, boy (see *bōrā*).

nēōkḷī, nēkḷi, girl (see *bōrī*).

nikkī, little girl (see *bōrī*; and *nikō* in VIII).

nōkh, Cūhṛā, *f.* nōkhṇī (see *bailā*).

phūphā, father's sister's husband.

pūtt, son.

ṭhōkā, carpenter (*cf.* Panjābī *ṭhōknā*, to hammer).

II.—Animals.

balēā, oat (accent on last syllable), *f.* balēāī (see *gauṇā*, *kusēā*).

bhūknī, dog, *f.* bhūkṇī (see *kutā*), possibly onomatopoetic.

chābrā, *m.* goat, *f.* chābṛī.

culkṇā, *m.* cock, *f.* culkṇī.

ḍhēbrā, *m.* cat, *f.* ḍhēbṛī.

ḍōfā, *m.* iguana, *f.* dōph (Panjābī *gōh*); *ḍōfā*, *hīkaṇ*, *jhaṇḍō* and *sirsā*, are names of different kinds of iguana.

ēḍrī, *f.* sheep.

gāddaṛ, *m.* jackal, *f.* gāddaṛī.

gauṇā, *m.* ass. (See *balēā*).

hīkaṇ, *m.* kind of iguana (see *ḍōfā*).

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jaggaṛ, *m.* feeble, poor animal (cattle) alive or dead, used by Cūhṛās of dead cattle.

jhabbaṛ *m.* jackal.

jhaṇḍā, *m.* kind of iguana (Panjābī *jhaṇḍaul*, see *ḍōfā*).

jhāū, *m.* hedgehog, *f.* jhaiho.

kābrā, *m.* goat, *f.* kābri.

kāṇgaḷ, *m.* bull; *f.* kāṇgḷi (see *laud*).

khimaṭ, *f.* buffalo.

kūdrā, horse; *f.* kūdri.

kūkaṛ, *m.* cook; *f.* kukkṛi.

kunēā, *m.* cat (accent on last syllable, see *balēā*).

kūtā, dog; *f.* kūti (see *bhukaḷ*).

lālsī, *f.* cow (see *laud*).

laud, laudā, bull; *f.* laudī (see *kāṇgaḷ*, *lālsī*).

nōkh, *m.* mongoose, *f.* nōkhṇi.

sirsā, *m* kind of iguana, *f.* sirsi (Panjābī *haṇgirā*, see *ḍōfā*).

tāṇḍḷi, *m.* louse (see *tusḷi*).

ṭhūb, *m.* camel.

ṭūṇḍā, *m.* pig.

tusḷi, *f.* louse (see *tāṇḍḷi*).

III.—Parts of the Body.

[In this list *h* stands for *human*, *a* for *animal*, *b* for *both human and animal*, according as the words refer to the parts of the human body or the parts of animals, generally cattle.]

attā̃, *f. pl.* entrails (*b*). If the entrails are cut up into pieces each piece is called *att*, *f.*

babāṛā, foreleg (*a*).

bāṇḍā, penis (*b*).

bāṇḍī, vagina (*b*).

baṛēandar, *f.* anus with adjoining parts (*a*).

bēllaṛ, *m.* skin (*a*).

bōṭ, *m.* skin (*a*).

cauṛā, *m.* hind leg (*a*), used also by Cūhṛās.

ḍhuḍḍī, *f.* pelvis with flesh attached.

dōklā, *m.* woman's breast.

gāṇḍḍ, *f.* anus.

gauṇā, *m.* hollow place in throat formed by practice where small coins are concealed (word used also by gamblers).

kagar, *f.* spine (*a*).

gicli, *f.* knee-joint with flesh attached (*a*; used also by Cūhṛās).

kanhōri, *f.* clavicle with flesh attached (*a*).

kaṇṇā, *m.* back of neck (*a*), Cūhṛā *kaunṛ*.

kaṛōḷi, *f.* breast (*a*).

khūm, *m.* face (*h*; perhaps *mukh* inverted).

khurā, *m.* lower half of leg (*a*).

krūmbḷi, *f.* scapula with flesh attached (*a*). [Cūhṛās.

nōhrā, *m.* breastbone (*a*), used by

paṭri, *f.* lower part of back (*a*).

rambā, *m.* scapula with flesh attached (*a*).

rūkṛā, *m.* kidney (*b*), Cūhṛā *rukrā*.

saumi, *f.* lower part of back (*a*).

ṭāmbḷā, *m.* woman's breast.

ṭēṇḍā, *m.* coccyx with flesh attached (*a*).

IV.—Food.

bagōllē, *m. pl.* gram.

bāse, *f.* boiled fat.

bērā, *m.* meat.

caĩ, *m.* water.

cūmbḷi, *f.* rice (in the husk).

ḍhāṇḍhā, *m.* carrion.

ḍhūllā, *m.* gur (coarse sugar).

kanjī, *f.* soup.

khiassū, khiaū, *f.* wheat.

khūpp, *m.* salt.

kuṇj, *f.* wheat.

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kurkṇī, *f.* maize (*kukkṛī* in various hill dialects. See Simla and Camba dialects; also dialects in Jammū State such as Bhadrawāhi).

mīj̱h, *f.* unboiled fat (Cūhṛā *mīṇ*).

pāggat, *m.* ghī (clarified butter).

raiṅk, *m.* meat.

tāndaḷ, *m.* rice.

tāndḷī, *f.* straw.

ṭāphlē, *m. pl.*, fodder.

ṭāsḷi, *f.* bread.

ṭimi, *f.* bread. [see next word).

ṭugṛā, *m.* food (Panjābi *ṭukṛā*

ṭūk, *m.* food.

tuslē, *m. pl.* barley.

wassaḷ, *m.* onion.

V.—Common Nouns.

atthar, *m.* quilt (placed below the sleeper). [dialects.

bā, *f.* wind. Cf. various hill

bai, *f.* word, matter (Urdū *bāt*), abuse (Urdū *gālī*), see *gappṇī*.

bagēlā, *m.* half a pice. [bit.

bagēlī, *f.* eight annas, eight-anna

baḷūā, *m.* rupee (see *chill*, *tābbā*, *rukṇā*).

baḍēwāḷā, *m.* early morning.

bānā, *m.* shallow brass vessel (Panjābi *chamm*).

bindā, *m.* ordeal. Two kinds of ordeal are common. According to one the persons concerned dive into water or hold their heads under water. The one who stays under longer is deemed to have right on his side. According to the other a pice and a rupee are hidden in different lumps of dough. The truth lies on the side of the one who draws the rupee.

biṇḍi, *f.* ear ornament, ear-drop.

bōgmā, *f.* wealth.

burkṇā, *m.* huqqa, used also by Qassāis and Cūhṛās, *cf.* gamblers' *bāṛkā*. The word is onomatopoetic (see *togṇā*).

caṛāwī, *f.* wages given to carāwā, q. v. I.

cunghlī, *f.* four annas, four-anna bit.

chaggī, *f.* piece of stick about a foot and a half long, with a poisoned needle at the end, used for poisoning other people's cattle with a view to securing the flesh and skin: (see *daṅṭī*, *gōlī*, *lakṛī*, *tēārī*, *ṭhīmā*) a word used by Cūhṛās.

chīk, *f.* sneeze (see *chikṇā* VII).

chill, *m.* rupee (see *baḷūā*), *cf.* gamblers' word *chillar*, Panjābi *chall*.

daut, *m.* early morning.

daṅṭa, *f.* same as *chaggī*, q.v., except that the stick is only a couple of inches long.

ḍhāmā, *m.* village.

ḍhō, *m.* rupee paid by each party on beginning a Sāsi law case, (see *carhcā* in I).

dhōrmī, *f.* two annas, two-anna bit.

ḍhumk, *f.* bad smell.

ḍōklā, *m.* pice.

gā, *m.* village. (Urdū *gāō*).

gappṇi, *f.* word, matter (Urdū *bāt*), abuse (Urdū *gālī*), see *bai*.

gēḍi, *f.* instrument for carding cotton (Panjābi *jhammṇi*).

gōlī, *f.* poison, used chiefly for putting into the food of cultivators' cattle (used by Cuhṛās).

gulūhā, *m.* tobacco.

jīwī, *f.* land.

kāṅgṛī, *f.* movable mud fire-place.

khāhṭā, *m.* way.

khāṭ, *f.* bed (*khaṭ* in Kashmīri, Punchi, Kaiṛālī, Ḍōḍā Sirāji, Bhadrawāhī).

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khaulā, *m.* house.

khiudh, *f.* quilt used to cover the sleeper.

khuṇtā, *m.* iron and wood instrument for digging.

kōhḍ, *m.* large silver circle for the neck (see *kūhḍī*).

kōkā, *m.* sign.

kōndh, *m.* dark half of lunar month, *i.e.*, from about the 22nd of one lunar month to the 7th of the next.

kōthḷi, *f.* tobacco pouch.

kūā, well (*u* pronounced very long, see *rūā* XIV).

kŭḍhi, *f.* earthenware cooking pot (Panjābi *tauṛī* or *hāṇḍī*).

kūdra, *m.* earthenware waterpot (Urdū *ghaṛā*).

kūdrī, *f.* load of sheaves of corn, &c. (Panjābi *bhaṛī*).

kūhḍī, *f.* small silver circle for neck (see *kōhḍ*.)

lābbū, *m.* rupee (see *balūā*).

lakṛī, *f.* cattle-stabbing instrument, same as *chuggī*, q.v.

lālī, *f.* night, *cf.* Arabic *laila*.

lamkṇā, *m.* carrion (Panjābi *lamkṇā*, hang).

lōōkṛī, *f.* wood (Urdū lakṛī).

nāhḍ, *m.* village.

nāṭṭ, *f.* load of grain, &c. (Panjābi *paṇḍ*).

naŭṭhā, *m.* name.

nētrī, *f.* sword.

pāgg, *f.* turban.

pauhṇī, *f.* shoe (Punchī *pauṛī*).

phal, *m.* house-breaking jemmy, (see *ṭōmbū*).

pirl, *m.* oil.

pīṇgī, *f.* fire.

rīṇā, *m.* cloth.

rukṇā, *m.* rupee (see *balūā*).

saur, *f.* legal statement made by plaintiff or defendant previous to the advocate (see *carāwā* in I).

sūtthaṇ, *f.* kind of baggy trousers, Panjābi *sutthaṇ*.

ṭēāri, *f.* poison given to cattle (see *chuggī*), a word used also by Cūhṛās.

ṭhīmā, *m.* poison given to cattle (see *chuggī*), used by Cūhṛās.

ṭōhgṇā, *m.* huqqa (see *burkṇā*; *tōhgṇā* in VII).

ṭōmbū, *m.* house-breaking jemmy (used also by Cuhṛās); see *phal*.

VI.—Abstract Nouns.

bautī, *f.* theft (see *baut* in I); used by Cūhṛās.

bērāsī, *f.* injustice (see *rās*); used by Qalandar. [*laggṇā*).

chōk, *f.* police inquiry (with

gaimi, *f.* theft (see *gaim* in I); used by Cūhṛās, *cf.* Qasāī *gaimbī*.

jaḍḍā, *m.* cold. (cf. Outer Sirājī *dzaḍau*, Urdū *jāṛā*).

jāt, *f.* justice, judgment (see *rās*).

pīṇgī, *f.* following up a thief.

rās, *f.* justice, judgment (see *bērāsī*, *jāt*), used by Qalandar.

satā, *f.* thirst (accent on second syllable).

sāhl, *f.* legal warning or notice generally verbal (see *carāwī* in I).

VII.—Verbs.

asārnā, come (Urdū *āna*).

bagṇā, flow (Urdū *bahna*).

baisṇā, sit (Urdū *baiṭhnā*).

hinkṇā, run.

chākṇā, ostracise, ontcaste.

cēkaṛnā, seize.

chēṇgguṇā, ask for, demand.

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chikṇā, sneeze (see *chik*, V.).

cihapṇa, walk, go.

culkṇā, speak.

chōḍṇā, leave (Urdū *chōṛnā*).

ḍauṇā, enter, place (in latter sense equivalent of Urdū *ḍālnā*).

dimṇā, eat (see *dūtṇā*).

ḍiṭhā, past part. seen. (Panjābī *ḍiṭṭhā*).

dūtṇā, eat (see dimṇā).

gauhgṇā, go. ps. p. gauhgā, gone.

gum kūḷṇā, keep quiet (see *kūḷṇā*, *natthī kūḷṇā*). [lost).

gumāṇā, conceal (Persian *gum*,

jasaṛuā, go. (Urdū *jānā*)

khiṇsṇā, run away.

khimṇā, weep.

khōṇā, open: Urdū *khōlnā*.

khusāṛnā, laugh.

kūkṇā, accuse, inform about, 'peach.'

kūḷṇā, do (used by Cūhṛās).

lōṇā, beat, kill (*cf.* Cūhṛā *lōṭhṇā*, Kashmīrī *lāyun*).

lugṇā, die (used by Cūhṛās).

natthī kūḷṇā, keep quiet (see *kūḷnā*, *gum kuḷṇā*).

naukhṇā, see, look.

pagaṛnā, seize. (Urdū *pakaṛnā*).

piṇagṇā, run away.

pōḍṇā, have sexual intercourse with (Urdū cōdnā).

pudāṇā, cause to have sexual intercourse with.

rēṭṇā, cut.

siyyā, was, *f.* si, *pl.* siyyā, *f.* siyyā̃ (see *thīyyā*; *cf.* Panjābī *sī*).

ṭauṇā, fall, lie; it also enters into composition with the sense of Panjābī *paiṇā*.

thēkuṇā, conceal in ground, bury.

thīyyā, was, *f.* thī, *pl.* thīyyā, *f.* thīyyā̃ (see *siyyā*). A similar form is found in many hill dialects.

tōhgṇā, drink (see *tōhgṇā* in V).

ūṭhṇā, rise, get up. (Urdū *uṭhnā*).

VIII.—Adjectives, Pronouns.

būḍḍhā, old.

dhūr, two.

ēā, this (Urdū *yih*).

haū, I (*haũ*, *aũ* or *hũ* is found in many hill dialects and also in Rājasthān. See Introduction above).

jaḍā, big.

kāī, something, anything.

mhārā, our. See Introduction.

nikā, small (see *nikkī* in I, which, it is to be noted, is not *nīkī*).

nam, you (Urdū *tum*; for *we ham* is used as in Urdū).

taū̃, thou.

thēr, three.

tiārgā refers to the thing under discussion, when plainer reference is not desired. It takes the gender and number of the word indicated. It may be translated 'the thing or person we are speaking of.'

tuhārā, your. See Introduction.

IX.—Adverbs, Prepositions, Interjections.

āṇē, yes.

bai, hush!

bhī, again (it is noteworthy that this word is found in this sense in Inner Sirājī).

bice, in. Found in many dialects.

duā hōtī, expression of greeting and farewell, probably contracted from the words for 'there is prayer,' and meaning 'may there be prayer for thee,' 'peace be to thee.'

ēṭṭhē, ēṭṭhī, here. See Introduction.

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ēṭṭhõ, hence.
ēṭṭhõ tīkar, up to here.
īdā, thus.
iw, iwkē, now.
jaṛē, where (relative). See Introduction.
kad, when ?
kaṛe, where ?
kidā, why.
mã̄, in.
nũ̄, there.
õṭṭhē, õṭṭhi, there. See Introduction.
õṭṭhõ, thence.
õṭṭhõ tīkar, up to there.
saththā, than (used like Urdū *sē*).
ṭaḷhã̄, down, below (*talā* in Gujar and Tināuli).

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GLOSSARY OF DISGUISED SANSI WORDS

Note.—In this Glossary P. stands for Panjabi.

X.—People.

bindā, Hindū.

bāpptā, bāpp (q.v., I), father.

biwar, P. jhīwar, water-carrier, &c.

bunyārā, P. sunyārā, goldsmith

chāmī, P. māchhī, name of a caste whose chief function is water-carrying.

chattū, bhattū, Sāsi (see *bhattū* in I).

chatāṇi, female of *chattū*.

cōmī, mōcī, shoemaker.

ḍhumalmān, Musalmān

gupāhī, sipāhī.

kōdmī, ādmī, man

nāhb, ṣāḥib, European. [or.

nhaṇēdār, thānēdār, police inspect-

nhauhrā, P sauhrā; father-in-law.

ranjar, P. kunjar, a low Muhammadan caste.

XI.—Animals.

bāhu, P. sāhu, breeding animal (horse, donkey, bull).

bēṇḍhā, P. saṇḍha, male buffalo.

chaihr *or* chaihrā, P. waihrā, calf.

chūkal, bhūkal (q.v., II) dog, cf. Gipsy *jukkēl*.

ratta, P. kuṭṭā, young buffalo.

XII.—Parts of the Body.

khis, P. sīs, head (see *nhīs*).

khoth, hāth, hand.

kōkkh, P. akkh, eye.

kukkhi, P. akhkhi, eye.

mir, pair, foot.

nēṭ, pēṭ, stomach.

nhir, sir, head.

nhīs, P. sīs, head (see *khis*).

jaūdhrē, P. jaū, barley.

XIII.—Food.

kōṭṭā, āṭā, flour.

nhōllē, chōllē, gram.

nūk, ṭūk (q.v., IV), food.

XIV.—Common Nouns.

barlāṭhi, lāṭhi, stick.

baunnā, sōnā, gold.

bēndrā, P. jandrā, lock.

chāṇḍā, P. bhaṇḍa, household vessel.

chūha, būhā, door.

cōli, bōlī, speech, language.

kōunā, P. ānnā, anna.

kūṇḍī, P. hāṇḍī, cooking pot.

kurji, 'arzī, complaint in law.

kūṭi, P. haṭṭī, shop.

nadhūk, ṣandūq, box.

nāgg, pāgg, turban.

naihr, ṣhahr, city.

naisā, paisa, pice.

nākī, P. ṭākī, cloth.

nālli, lālṭi, night.

narāt, P. parāt, brass vessel.

nhāli, P. thāli, brass vessel.

nhāṇā, thāna, police station.

nikaṭ, ṭikaṭ, ticket.

nōhal, P. bōhal, heap of grain.

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nōmbū, ṭōmbū, house-breaking instrument.
rhāt, khāṭ (q.v., V.), bed.
ruuji, kunji, key.
rūā, kuā, well (*u* pronounced very long).

XV.—Abstract Nouns.

banh, P. sanh, house-breaking.
kharji, marzī, will, pleasure.
nhiṭṭā, P. phiṭṭā, abuse.
nōrī, ōōrī, theft.
khajānat, zamānat, surety.

XVI.—Verbs.

chatāṇā, batāna, show, tell.
cōlṇā, bolnā, speak.
dēpṇā, dēnā, give.
hōpṇā, hōnā, be, become.
kauhgṇa, kahnā, say.
khiguḷṇā, nikalnā, go out, come out.
khikkhṇā, likhnā, write.
lēpṇā, lēnā, take.
narhnā, parhnā, read.
nhīkhṇā, sīkhnā, learn.
nhōḍṇā, chōḍṇā (q.v., VII), leave.
nūchṇā, pūchnā, ask.
rauhgṇā, rahnā, remain.
rēkhwaṇā, rakhna, place.

XVII.—Adjectives, Pronouns.

bēa, čā (q.v., VIII), this (*b* is prefixed throughout the declension).
bēk, ēk, one.
bōh, P. ōh, that (*b* is prefixed throughout the declension).
cauug, cār, four.
cēṇguā, P. caṇgā, good, etc.
chauht, bahut, much, many.
jhūkhā, bhūkhā, hungry.
jihrgā, P. jihṛa, which (relative).
kharāju, P. rāji, Urdūrāzī, willing, pleased, in good health.
khas, das, ten.
khassī, assī, eighty.
khauū, nau, nine.
khawwē, nawwē, ninety.
kihṛgā, P. kihṛā, which?
khīkā, nīkā (q.v., VIII), small.
khīs, bīs, twenty.
kōdhā, ādhā, half.
kōṭh, āṭh, eight.
mērgā, mērā, my, mine.
mhārgā, mhārā (q.v., VIII), our, ours.
nāce, pānc, five.
nālī, P. cāḷi, forty.
nanj, panj, five.
naujāh, P. panjāh, fifty.
nhakkā, sakkā, relative, e.g. *sakkā bhautā*, full brother.
nhārā *or* nhārgā, sārā, all.
nhatt, P. satt, seven.
nhattar, sattar, seventy.
nhaṭṭh, P. saṭṭh, sixty.
nhau, sau, hundred.
nhē, P. chē, six.
nhīk, ṭhīk, right, correct.
tērgā, tērā, thy, thine.
tuhārgā, tuhārā, (q.v., VIII), your, yours.

XVIII.—Adverbs, Prepositions, Interjections.

bēṭṭhō, bēṭṭhī, ēṭṭhē, ēṭṭhi (q.v., IX), here.
bēṭṭhō, ēṭṭhō (q.v., IX), hence.
biw, biwkē, iw, iwkē (q.v., IX), now.
bōṭṭhē, bōṭṭhī, ōṭṭhē, ōṭṭhī, (q.v., IX), there.
bōṭṭhō, ōṭṭhō (q.v., IX), thence.
chahar, bāhar, outside.
chaḷak, P. bhaḷak, to-morrow.

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duhāṇgī, duhāī, *lit.* appeal, used as an expression of surprise or horror.

khūpar, ūpar, above, up.

khūparā, upar sē, from above.

kōṇgī, kōī, anyone, someone.

kōj, āj, to-day.

kuggā, P. aggē, in front, before.

kundar, andar, inside.

parsō, parsō, day after to-morrow or day before yesterday.

nāth, sāth, with.

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APPENDIX.

It seems advisable to include in an appendix some words which I have not been able to verify. The first list is taken from a very interesting report on Vagrant Sāsis published in 1896 by Mr. H. L. Williams, D. S. P. From the fact that my Sāsī friends do not recognise the words, I conclude that they must be words used by the Bhēdghut, who are very vicious in their habits and seem to have secret words not known to other Sāsis. I give the words exactly as they appear in the report. There are very few diacritical marks:—

bogna, danger.	nanj, nine.
bola, father.	nilīān, gold mohurs.
chaukuni, four-anna bit.	nohal, house-breaking instrument.
chepṛi, cloth.	nojua, gold.
chhāngṛiya, brass vessel.	parausi, master.
chhekia, cow.	rabdi, sister.
chhipṛi, pice.	rakhia, sheep.
chilakui, nose-ring.	rupra, cloth.
chiwār, policeman.	sagla, pot.
dhāgan, bangle.	sekhiya, policeman.
hat, eight.	seth, gram.
jhūndla, utensil.	sipri, rice.
khapla, salt.	takua, workman.
khumna, rupee.	tapgi, turban.
kukiya, cock.	thangia, brother.
manuka, salt.	thangna, arrest.
māt, mother.	tonga, rupee.
mateṛi, woman.	tora, liquor.
nakauni, nose-ring.	tshnker, dog.
namalta, meat.	

The following words, which I cannot recognise, are found in a MS. list compiled in 1905, by Kishan Cand, Sub-Inspector of Police, Siālkōt.

chipra, sheet.	thengan, bangle.
sarat, pillow.	thoya, old.

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PANGWALI [Paṅgwāḷi.]

The following notes have been compiled from two manuscripts. I have not had an opportunity of making a firsthand study of Paṅgwāḷī.

Nouns.

Masculine.

Nouns in—ā.

	Sing.	*Plur.*
N.	ghōṛ-ā, horse	-ē
G.	-ē	-ē
D.A.	-ē dī *or* jē	-ē dī *or* je
L.	-ē biee, *&c.*	-ē biee *&c.*
Ab.	-ē kaṇa	-ē kaṇa
Ag.	-ē	-ē

Usage appears to vary in the case of masc. nouns with other endings. They add -ē for Gen. and Ag., but generally do not otherwise inflect. There is, however, a locative in -ē, thus *tēe dēse*, in that country.

bub, ban, father, has G. *babbē, banē, &c.*

Feminine.

N.	kūi, girl	kūi
G.	kui *or* kūiā	,, *or* kūiā
D.A.	kūi	kūi
L.	,, biee	,, biee
Ab.	,, kaṇā	,, kaṇā
Ag.	kūi	kūi

Fem. nouns in a consonant appear to inflect by adding -ī; thus *puṭṭh*, back; *puṭṭhī puṭṭh*, on the back; *bhēṇ*, sister; *bhēṇī dī*, to a sister.

Pronouns.

Sing.

	1st	2nd	3rd	ēh, this.
N.	aũ	tũ	sē, ōh	ēh
G.	maṇ	tāṇ	tēsē, usē	isē
D.A.	mõ dī	tau dī	tēs dī, us dī	is dī

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L.	mõ bice	tau bice	tẽs bice, us bice	is bice
Ab.	mõ kaṇā	tau kaṇā	tẽs kaṇa, us kaṇa	is kaṇā
Ag.	mẽ	taĩ, tũ	tẽnī, unī	inī

Plur.

N.	as, âs	tus, tūh	ōh	ēh
G.	hēn	tāhṇ	unkēā	inkēā
D.A.	as dī	tus dī (?)	un dī	in dī
L.	as bice	tus bice (?)	un bice	in bice
Ab.	as kaṇā	tus kaṇā (?)	un kaṇā	in kaṇā
Ag.	asẽ, as	tusẽ, tūh, tus	unh	inh

For *dī*, to, *jẽ* is also used.

Other pronouns are *kas*, who? G. *kase* Ag. *kinī*
jẽ who, G. *jisẽ* Ag. *jinī*

kī, what; *kicch*, something, anything; *jẽkicch*, whatever; *sabh*, all.

In Panggwāḷī the letter *j* tends to become *dz* and is often so pronounced.

ADJECTIVES.

Adjectives used as nouns are declined as nouns; otherwise they are indeclinable except those in *-ā*, which have obl. masc. sing. *-ē*, plur. masc. *-ē*, fem. sing. and plur. *-ī*.

Demonstrative.	*Collective.*	*Interrogative.*	*Relative.*
anā, like this,	tanā, like that	kanā, like what?	janā, like which
attru, so much or many	tattru, so much or many.	kattru, how much or many	jattru, as much or many.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives:—

Time.

abē, now	pasūr, day after to-morrow
tikhaṇ, then	cōth, day after that
kikhaṇ, when?	hi, yesterday
jikhaṇ, dzikhaṇ, when	parē, day before yesterday
pūr, to-morrow	cōth, day before that

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Place.

iṛi, here	bunh, ūrē, down
aṛī, there	niṛ, near
kōṛi, where?	dūr, far
jēṛī, dzāṛī, where	agar, in front
iṛī tikar, up to here	patā, behind
iṭṭhī kaṇā, from here	aṇtar, inside
baīh, up	bharilh, outside

Others are *kis*, why?; *hā*, yes; *nāhī*, no; *jugti*, well; *utaulā* (adj.) quickly.

Prepositions.

The commonest prepositions have been indicated in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond	puṭṭh, upon
wār, on this side	kēṇī, along with
pāṛ, beneath	

Verbs.

Auxiliary.

Pres. asā asā asā asē asē asē

Fem. asī

as, indecl. and *sa*, are also found for *usā*; and for the 3rd sing. and plur. we also notice *ahi*.

Past sing. mas. thiyā, fem. thi, plur. thiyē, thī.

Intransitive.

bishṇā, sit, remain.

Fut.	bish-**ū** or -**al**	-al -al -ēl -ēl -ĕl
Imper.	bish	
Past Cond. or Pres. Ind.	bish-tā	fem. -tī pl. -tē fem. -tī
Impf. Ind.	bishtath	fem. bishtith all through
Past	biṭṭh-a	fem. -ī pl. -ē fem. -ī
Part.	*bishlā*, sitting; *bithōrā*, in the condition of being seated; *bishṇēwālā*, sitter or about to sit; *bishī kaī*, having sat.	

The regular past and stative past (not used) would be *bishā*, *bishōrā*.

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The following show slight variations :—

bhūṇā, become.

Fut.	bhōl all through
Imper.	bhō
Past Cond. or Pres. Ind.	bhūtā
Part.	bhūā

īṇā, come.

Fut.	yāl
Imper.	ai
Pres. Ind.	ītā
Part.	*yaikaī*, having come, *yōr* or *yōrā*, in the condition of having come.

ghēṇā, go.

Fut.	ghēl
Imper.	gā ghā
Pres. Ind.	ghētā
Past	gā fem. gēi
Part.	*ghaī kaī*, having gone, *gayōrā*, in the condition of having gone

Transitive.

The regular transitive verb is conjugated like *bisaṇā*, having, however, a regular past, which agrees with the object as in Urdū. The following show slight differences :—

māna, beat.

Fut.	māral pl. mārēl
Pres. Ind.	māta
Past	mārā.
Part.	*mānēwālā*, beater, about to beat; *mārōrā*, in the condition of having been beaten.

khāṇā, eat.

Past	khāū

pīṇā, drink.

Past	pīū

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dēṇā, give.

Fut.	dīū
Pres. Ind.	dēta
Past	ditta

nēṇū, take.

Fut.	nēl
Pres. Ind.	nēta
Past	niū

kanū, do.

Pres. Ind.	katā
Past	kiyū

buṇṇā, know.

Past	buddhū

ghinū ghēṇā, take away, is like ghaṇā.

One of the MSS. has a Fut. in *-lā*, thus *ghē-lā*, f. *-lī*, plur. *-le*, and has an interesting form in *-n* for the 2nd plur. fut., thus *māran*, you will beat, reminding us of the *-n* which appears in the 2nd, 3rd plur. fut. in Paḍari.

The omission of the *r* from some of the tenses of the verbs for *beat* and *say*, mānā and kanā, is noteworthy. Compare also *hēnu*, see; *hōnā*, be defeated; *panhā* (?) read, which in other dialects would be *hērṇa hōrṇa*, *parhna*. The same feature is found in Curāhī *mānū*, beat *kāhnū*, do (p. 32).

The infinitive ends in *-ā* or *-ū* or *-ā*

Numerals

1—yak.	11—yārā.
2—dūī.	12—bārra.
3—tlāī.	13—tērra.
4—caur.	14—caudhā.
5—panj.	15—pandrā.
6—chō.	16—shōdhā.
7—satt.	17—satārā.
8—aṭṭh.	18—aṭhārā.
9—naō.	19—unnīh.
10—dash.	20—bih.

The people probably count by scores and do not use the separate numbers between 20 and 100 (*sau*). With *shōdhā*, sixteen, compare Pāḍari *shōrāh*.

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COMMON NOUNS, VERBS AND ADJECTIVES.

bab, bau, father.
ijji, mother.
bhaū, brother (older than speaker.)
bhāi, brother (younger than speaker.)
dēddī, sister (older than speaker.)
bhaiṇ, sister (younger than speaker.)
kōā, son.
kūī, kuṛī, daughter.
gharēth, husband.
jōlli, dzōllī, wife.
māhṇū, maṛd, man.
jēlhāṇū, woman.
kōā, boy.
kūī, girl.
guāl, cowherd.
puhāl, shepherd.
ghōṛā, horse.
ghōṛī, mare.
liṇḍ, ox.
gā, cow.
bhaī, buffalo.
bakrū, he-goat.
bakrī, she-goat.
bhēd, sheep.
kuttar, dog.
kuttrī, bitch.
rikkh, black bear.
bhrabbū, red bear.
kukkaṛ, cock.
kukkṛī, hen.
balāṛ, cat (male).
balāṛī, „ (female).
pakhrū, bird.
ill, kite.
sagāl, fox.
hāthī, elephant.
hatth, hand.
khūṛ, foot.
nakh, nose.
ṭūr, eye.
s̲hnuḍ, ear.
āsī, mouth.
dand, tooth.
kann, ear.
kēs, hair.
kupāl, head.
magar, head.
jibh, tongue.
pēṭh, stomach
ḍhĕḍḍh, „
piṭṭh, back
saṙīr, body.
pōthī, book.
katāb, „
kalam, pen.
manjā, bed.
gīh, house.
daryā, river.
gaḍḍṛī, stream.
jōth, dzōth, hill.
s̲happaṛ, „
paddhar, plain.
bāg, field.
rōṭi, bread.
pāṇī, water.
gi‍ăh, wheat.
kukkṛī, maize.
būṭ, till.
girā̃, village.
saibr, city.
baṇ, forest.
macchī, fish.
batt, way.
phal, fruit.
mās, meat.
duddh, milk.

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aṇḍhĕrū, egg.
ghiũ (accent on first), ghī.
tēl, oil.
chā, buttermilk.
din, day.
rāt, night.
dēs, sun.
sūrj, „
jōsar, moon.
pūrnēō, „
tārā, star.
bāt, bat, wind.
mēgh, rain.
barkhĕā, „
dhupp, sunshine.
nĕār, storm.
bharōṭū, load.
bhārā, „
baijū, seed.
luhā, iron.
kharā, good, beautiful, clean.
burā, bad.
baḍḍā, big.
maṭhṛā, small.
ḍhillā, lazy.
takṛā, wise.
giciṇgar, ignorant.
utauḷā, swift.
painnā, sharp.
uccā, high.
alaggā, ugly.
ṭhaṇḍā, cold.
garm, hot.
miṭṭhā, sweet.
tĕār, ready.
thōṛā, little.
mata, much.

bhūṇā, be, become.
iṇā, come.
ghēṇā, go.
biṣẖuṇā, sit, remain.
nēuā, take.
kharābhūṇā, stand.
hēnu, see.
khāṇā, eat.
piṇā, drink.
bōlṇā, speak, say.
sōṇa, sleep.
kanā, do.
mānā, beat.
paryaṇṇā, recognise.
bujṇā, know.
pujṇa, arrive.
naṣẖṇā, run.
nashī ghēṇā, run away.
baṇāṇā, make.
sikkhṇā, learn.
paṇhā (?) read.
likkhṇā, write.
marnu, die.
suṇnu, hear.
phirṇā, turn.
phērī iṇā, return.
jhagaṛnā, quarrel.
jitṇū, win.
hānā, defeated.
baiju phaṭṇā, sow.
hal jōcṇā, plough.
khalāṇā, cause to eat.
piwāṇā, cause to drink.
ṣẖuṇāṇā, cause to hear.
carṇā, graze.
carāṇā, cause to graze.

1. Tāṇ naũ kī ahi (asā)? What is thy name?
2. Is ghōṛē katrī umar ahi? How much is this horse's age?
3. Iṛiyā (iṭṭhāṇ) Kaṣẖmīr katru dūr ahi (asā, *&c.*)? From here how far is Kaṣẖmir?

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4. Tāhṇ̃ habbā (bawē) gih katrē kōī ahi? In your father's house how many sons are?

5. Aũ ajj barā dūrā nantha. I to-day from very far walked.

6. Māṇ̃ kakkā (*or* jēṭhā bawē) kōā nsē bhāṇī dzōī dzādzī kiyōri ahi. My uncle's son has married his daughter.

7. Gih (ghiyē) jhacchē ghōrē kāṭhi ahi (asī). In the house is the white horse's saddle?

8. Usē piṭṭhi puṭṭh kāṭhī lā. Put the saddle on its back.

9. Maī nsā kōā matō kuṭṭa. I beat his boy much.

10. Ōh jōt puṭṭh gāī bakrī carata lagōrā ahi. He on the hill is grazing cows and goats.

11. Ōh būṭē pēr ghōrā puṭṭh bithōrā ahi. He under the hill on a horse is seated.

12. Usē bhāi apaṇ bhēṇi kaṇa bara asā (ahī). His brother is bigger than his sister.

13. Isō mull ḍhāī rupayyā asā (ahi). The price of this is two and a half rupees.

14. Māṇ bab ns maṭhrē gih bisḥtā ahi. My father lives in that small house.

15. Usdī ēh rupayyā dē. Give him this rupee.

16. Ōh rupayyē ns kaṇā nõ. Take those rupees from him.

17. Usdī jugti mārī kai rajuri lāī bannh. Having beaten him well tie him with ropes.

18. Khūī kaṇā pāṇi kāḍh. Draw water from the well?

19. Māṇ agar agar hagth. Walk before me.

20. Kasē kōā tāṇ patā ĩta? Whose boy comes behind thee?

21. Ōh kas kaṇā mullē ghinā? From whom did you buy that?

22. Grāē haṭwāṇi kaṇā. From the shopkeeper of the village.

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